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Biography.

SKETCHES OF THE LIFE AND CHARACTER OF PROFESSOR TAPPAN.

[Continued from page 51.]

IN June, 1792, the corporation and overſeers of Harvard Univerſity harmoniouſly invited doctor Tappan to the office of Profeſſor of Divinity. This profeſſorſhip was founded by Mr. Hollis, merchant, of London, A. D. 1722. In 1747, an addition was made to the fund for ſupporting the Hollis Profeſſor of Divinity, by a legacy of Daniel Henchman, Eſq. of Boſton. The election of doctor Tappan evidently accorded with the deſign of the generous donors. His character was publickly acknowledged to be ſuch, as their ſtatutes required. He was a well known friend and advocate of thoſe evangelical doctrines, which conſtituted the faith of our excellent forefathers, and have been received, as the truths of God, by reformed churches in general. His learning, his piety, and his aptneſs to teach abundantly juſtified his appointment to that important ſtation. To diſcuſs the motives, which induced him to accept the appointment, is deemed quite unneceſſary. It is nothing unuſual for a good man of diſtinguiſhed talents to riſe, in obedience to the call of Providence, to a more elevated ſphere of action, than that which he firſt occupied. But doctor Tappan's attachment to his people was ſo ſtrong, and he eſteemed his relation to them ſo intimate and ſacred, that he did not determine upon a ſeparation, without long and ſerious reflection, and ſuch advice, as deſerved his confidence. The queſtion was finally ſubmitted to a very reſpectable eccleſiaſtical council, of which the late Lieut. Governor PHILLIPS was a very active member. The council unanimouſly voted, that duty and the general intereſt of religion required his removal. On the 26th of December, 1792, he was inaugurated, as Hollis Profeſſor of Divinity in Harvard College.

To ſay that he was very uſeful in that office would be only repeating the common obſervation. But an attempt to ſhow, in what his uſefulneſs conſiſted, and by what means it was promoted, may not be wholly unintereſting.

When he was introduced into the Profeſſor's office, the religious character of the univerſity was uncommonly diſſolute. For ſome time the ſtudents had received no regular inſtruction in theology. Books, containing the poiſon of deiſm, were eagerly read, and the minds of many were corrupted. The tide of faſhionable opinion began to run in the channel of infidelity. Few dared to be ſerious advocates for the cauſe of chriſtian truth. The great object of

the pious founders of the college was forgotten. The glory of the gospel was neglected, or treated with profane ridicule. The sabbath was generally devoted to science, to vanity, or to indolence. Immorality and disorder, in various shapes, had become prevalent, and mocked the power of persuasion and the arm of authority. Such was the moral and religious state of the university, when doctor Tappan entered on the duties of his office. The great object, which he pursued in his publick and private lectures, was to defend the principles of natural and revealed religion, and to lead the students to the knowledge of their Maker and Redeemer. He uniformly appeared to be deeply concerned for the religious interests of the university. His whole official conduct was calculated to conciliate affection, to excite serious regard to religious truth, and to impress the importance of religious duty. He had a just conception of the movements of the juvenile mind. Not expecting youth to overlook their pleasure in their love of improvement, he aimed, in his publick lectures, to unite entertainment with information. He happily combined brevity with fulness, and animation with exactness. He was didactick, yet persuasive; profound, and yet pathetick. It was impossible for young men of liberal minds to hear his publick lectures with the well adapted and fervent prayers, which introduced and followed them, without a conviction, that religious truth could be vindicated by argument, and that christian piety ennobled the soul and yielded the best enjoyments. So singular was the assemblage of excellent qualities, which appeared in his publick performances at the university, that the nicest criticism could discover nothing inelegant in the style; the most metaphysical mind could point out nothing unfair or inconclusive in the argument; the warmest piety was sensible of nothing indevout; and the coldest philosophy could bring no charge of weakness or enthusiasm.

It must not be omitted, that doctor Tappan's evangelical sentiments and puritan morals were directly conducive to his religious influence. How opposite soever the gospel of Christ is to the natural taste of men; it is a truth, confirmed by scripture and experience, that a strict adherence to gospel doctrines and precepts will render a christian teacher the most respectable in the view of mankind at large, and give him the greatest moral influence over their minds. The remark has been frequently made by the most enlightened and judicious men in the commonwealth, that, in point of sentiment and manners, doctor Tappan was that, which the interest of the university required. Now it is well known, that his views of the most important subjects, such as Christ's character and atonement, God's eternal scheme and all-directing providence, depravity and regeneration, the distinguishing nature of religion, and future retribution, were conformed to the views, which the founders of the college and the fathers of New England entertained. They were such, as are exhibited in the renowned Assembly's Catechism, which, for the sake of distinction, has been generally called the orthodox or calvinistick scheme. Such a theological character in the Professor was fitted to produce the best effects on the moral and religious state of the institution. Had the

ſtudents, ſo generally unſettled in their religious principles, diſcovered in him, who was ſeated in the divinity chair, a laxneſs of ſentiment, and a freedom of manners, which did not forbid diſſipation; how injurious would have been the effect? It is eaſy to conceive that ſuch a character, inſtead of checking, would have increaſed exiſting evils. It would have ſtill more unhinged the religious principles of the ſtudents. It would have annihilated in their view the importance of chriſtian truth, and confounded the difference between religion and impiety. Had a Profeſſor been introduced, bearing the ſtamp of modern liberality, it would have alienated from our univerſity the affection of a great part of the clergy and people of New England, and the confidence of our moſt reſpectable and exemplary churches. Serious, promiſing young men, ſeeking an education with a view to the goſpel miniſtry, would have frequently, if not generally, preferred ſome other college, more favourable to their ultimate object. Theſe, and other evils, ſo earneſtly deprecated by every friend of the univerſity and the chriſtian cauſe, were in a good meaſure prevented by the influence of doctor Tappan. Among the ſtudents infidelity was gradually confounded, profanity and diſſipation were awed and reſtrained, open irreligion was put to ſhame, and the ſcience of God was ſtudied with more ſerioufneſs and delight. In the courſe of a few years the triumphant air of infidelity diſappeared, and it became cuſtomary in all publick performances, to ſpeak of chriſtianity in terms of reſpect and veneration. Chriſtian parents, feeling confidence in the Univerſity, committed their ſons to its care with ſatisfaction. The religious publick extenſively manifeſted a growing attachment to that moſt important literary inſtitution, and cheriſhed the pleaſing hope, that the youth, educated there, would not only be inſtructed in human ſcience, but guarded againſt irreligious opinions, and initiated into the true principles of the oracles of God.

The high eſteem and ardent love, which he commanded, added much to his ſalutary influence on the internal ſtate of the univerſity. So much of the father appeared in him, and ſo remarkably inoffenſive was he in all his intercourſe with the members of college, that a ſtigma would have been fixed upon any one, who ſhould have reproached him. To reproach *him* would have been a rude aſſault upon that ſacred affection, with which he was cheriſhed and honoured at the univerſity.

It is with regret, that any circumſtance is mentioned, which leſſened his uſefulneſs. But the reader muſt not expect to ſee in theſe pages the portrait of a man, free from imperfection. For the writer to draw ſuch a portrait, even in the preſent caſe, would not be conſiſtent with integrity. And for any to ſuppoſe that the cauſe of God would be ſerved by the ſuppreſſion of truth would not ſavour of wiſdom.

It was an order of Mr. Hollis, whoſe generoſity founded the profeſſorſhip, and who had an unqueſtionable right to preſcribe its duties, "That the Profeſſor ſet apart two or three hours one afternoon in the week, to anſwer ſuch queſtions of the ſtudents, who ſhall apply to him, as refer to the ſyſtem or controverſies of religion, or caſes of conſcience, or the ſeeming contradictions in ſcripture."

The great utility of such a practice would show the wisdom of the appointment. It would excite attention in the students, and engage them to assiduity in their inquiries after divine truth. It would form in them habits of free conversation, and of profound, connected reasoning on the most important subjects. Such an opportunity, modestly and diligently employed, would introduce them to some parts of knowledge, to which they can have access in no other way, and furnish them with some qualifications for the ministry better, than any other mode of instruction. It would lead them to that candid and thorough investigation of every subject, which is necessary to the full discovery of truth, and to the exposure and confusion of errour. In this way the Professor would obtain a clear insight into the religious as well, as the intellectual state of the students, and thus be under advantages to give them the most useful instruction and advice. For what reason the judicious order of Mr. Hollis, abovementioned, was disregarded during doctor Tappan's professorship, we know not. It admits no doubt, that a divine, possessing his extensive acquaintance with theological subjects, his readiness of conception and utterance, his candid judgment and condescending disposition, might in that way have contributed exceedingly to the improvement of the students, and ultimately to the edification of our churches.

A Professor of his abilities and popularity had advantages to be, in many respects, peculiarly useful to students in divinity. It belonged to his office to direct their studies, and aid their preparation for the ministry. It is not to be expected, that young men, who contemplate that profession, will readily obtain a due comprehension of its sacred nature and vast importance. It is not reasonable to expect, that they will sufficiently consider the indescribable advantage of method in their studies, or be able, without assistance, to adopt the method, which experience has proved to be the best. Through inattention to the nature and importance of the ministry, and to the proper method of study, many have precipitately entered upon it without the moral, or without the literary and theological qualifications, which are requisite. They who ought to magnify the sacred office, frequently show by their practice, that they judge it the meanest of all professions. A long course of study, and much exactness and readiness are deemed necessary to the professions of law and physick. Nay, "every mechanical art requires a course of many years, before one can be master in it." But the noblest and most important of all professions, that which comes from heaven, and leads thither again, that which is employed in the sublimest exercises, and is most highly honoured by God, is esteemed so low a thing in the eyes of many, that they think they can reach it with much less previous study and preparation, than are necessary for the most sordid of all trades.* Even they, who have time and inclination for preparatory studies, have often made such an injudicious choice of books, have observed so little order in their studies, have been so superficial in their inquiries, and so partial in their investigations, that their time has been

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* See Burnet's Pastoral Care, chap. 8.

in a measure lost, and their hopes of usefulness in the ministry greatly disappointed. This is an evil so frequent, and of such extensive influence, that it calls for the attention of every man, who has any concern in training up young men for the ministry. And it is conceived, that no man could do so much towards curing this extensive evil, as a learned and pious Professor of Divinity. Connected for several years with youth, when their minds are most pliable, their temper most ingenuous, and their curiosity most easily excited, he might, through divine favour, lead them to consider the weight of the gospel ministry, and the necessary qualifications. He might do much to prevent them from rashly assuming an office, for which they have no adequate fitness. He might direct and aid their inquiries after theological knowledge, and help to fill the gospel vineyard with workmen, who need not to be ashamed.* The late amiable Professor was not insensible of the evil above described, nor wholly inattentive to the means of removing it. But it admits a query, whether he used, for that purpose, all the influence, which might have been derived from his office, his talents, and the high place he possessed in the affection of ministers and students. In some other ways, the energy of his character was exhibited to much greater advantage.

His usefulness to the cause of divine truth, it is thought, might, in some instances, have been promoted by a higher degree of resolution, and by measures more decisive. It is doubted, whether he uniformly showed in what high estimation he held the distinguishing doctrines of the gospel. The sensibilities of his nature made him very reluctant to adopt a measure, or suggest an opinion, which did not meet the approbation of others. And, if he ever gave occasion to say, that he did not express the truths, which he embraced, with sufficient perspicuity and fulness; if he ever left room to question, what his sentiments, on any important subjects were; if, in some instances, he was too careful to accommodate himself to opinions, which he disapproved, and to prejudices, which he believed pernicious; it was no greater failing, than has, alas, been found in the best of mortals.

During his professorship he was frequently invited to preach in the neighbouring societies, and sometimes in distant places. Wherever he preached, he was remarkably popular. There was not wanting in his performances something to command the respect of the immoral, to please the taste of the polished, and to refresh the souls of the pious. He willingly laboured in the ministry, even above his strength. It was his highest wish to serve God in the kingdom of his Son. He gladly embraced every opportunity to preach the unsearchable riches of Christ, and to spread the savour of pure religion. He was indeed a burning and shining light.

But that shining light is extinguished. When his amiable character had become generally known; when his prospect of use-

* "The greatest good that any one can hope to do in this world, is upon young persons, who have not yet taken their ply, and are not spoi ed with prejudices, and wrong notions. If matters that are amiss can be mended or set right, it must be by giving those, that have not yet set out, and are not yet engaged, truer views and juster ideas of things." BURNET.

fulneſs was growing brighter; when the ſphere of his influence was extending, and the energies of his mind and heart were moſt conſtantly and moſt intenſely exerted; his proſpect was ſuddenly overſpread with clouds, and his uſeful life cloſed. When miniſters are the beſt qualified to do good in the world; then are they often moſt ripe for the kingdom of heaven. To repleniſh the heavenly manſions, the excellent ones of the earth are taken away.

Let us then turn aſide, and behold that ſcene, where the good man's character is tried. Though doctor Tappan's ſickneſs was ſhort; it was long enough to diſplay his humility and faith, to confirm the truths he had preached, and to glorify the Saviour, in whom he had believed. The notice of approaching diſſolution, though very ſudden, did not diſcompoſe him. With many expreſſions of humility and ſelfabaſement intermingled, he declared his hope in the infinite mercy of God through the atonement of Chriſt. At the beginning of his ſickneſs, his ſpiritual proſpect was clouded. He had ſuch a ſenſe of the evil of ſin, and of his own ill deſert, that nothing could afford him the leaſt hope of eternal life, but the all-ſufficient grace of the Redeemer. In that he found reſt to his ſoul. After ſuch ſolemn and prayerful examination of himſelf, as becometh a man haſtening to the bar of eternal juſtice, he found reaſon to hope, that he was the ſubject of ſaving religion. At the laſt, though he ſhowed in a remarkable degree, the ſpirit of a penitent, he had ſtrong conſolation.

A full account of his dying exerciſes will not be attempted. But there are a few particulars, too ſtriking to be concealed. When his wife, with unutterable tenderneſs, expreſſed ſome of the feelings, which were excited by the thought of parting with him, he ſaid; "*If God is glorified, I am made for ever.* Can't you lay hold of that? Can't you lay hold of that?" To his ſons he expreſſed his ſorrowful apprehenſion of the religious ſtate of the college. On being told, that the ſtudents were more attentive, than they had been, to the bible, he replied; "*Well, the bible ever has been, and ever will be the beſt guide for young men.*" He charged his children to be very attentive to their mother, adding; "It is in the power of children to plant a thouſand daggers in the hearts of their parents." In the ſame interview, he ſaid; "I charge you to love God ſupremely, and to love your neighbour, as yourſelves. For without theſe, there is no true religion."

Doctor Tappan's death was no common calamity. To the ſurviving partner and children, and the other near connections, no tongue can deſcribe the greatneſs of the affliction. Youthful genius and virtue mourned the deceaſe of a friend and patron. The church and nation loſt one who had fought and prayed for their welfare. The univerſity felt, that one of her pillars was fallen. Religion herſelf wept over the tomb of TAPPAN, who had pleaded her cauſe, lived for her honour, and rejoiced in the hope of her approaching triumph. It is rarely the caſe, that the death of any man is ſo extenſively felt, ſo generally noticed, and ſo tenderly lamented.

(To be continued.)

From the Christian Observer.

LIFE OF ST. IRENÆUS.

[Continued from page 96]

THE venerable Pothinus having fallen a victim to the rage of his enemies, Irenæus, as was ſtated in the laſt number, ſucceeded to the epiſcopal charge of the church at Lyons. This event took place about the year of our Lord 179,* while the perſecution, which had commenced under Marcus Aurelius Antoninus, ſtill proceeded with undiminiſhed violence. The patience, meekneſs, and fortitude, diſplayed by Irenæus at this trying juncture, prove him to have been eminently qualified for the ſtation which he was called to fill It pleaſed God, however, ſoon after his appointment, to grant to the afflicted church a conſiderable interval of repoſe. In the year 180, Marcus Aurelius dying was ſucceeded by his ſon Commodus, who, though one of the moſt profligate characters that ever lived, revived thoſe merciful edicts of his grandfather, by which the party accuſed of chriſtianity was ordered to be acquitted, and the accuſer made obnoxious to puniſhment. To this humane conduct Commodus is ſaid to have been determined by the influence of a woman named Marcia, one of the partners in his guilty pleaſures, who had been led by ſome unknown circumſtance to entertain a particular partiality for the chriſtian name. We have, in this inſtance, a ſtriking exemplification of the providential power and goodneſs of God. "He maketh fooliſh the wiſdom of this world." He ſhews us, in the caſe of Antoninus, how little the utmoſt extent of *worldly* wiſdom can accompliſh in rectifying the heart. He overrules alſo the wickedneſs of the wicked, to the accompliſhment of his own gracious purpoſes. Even the vicious purſuits of Commodus are made the means of ſecuring the peace of the church: and while the grave, the decorous, the philoſophical, and, in ſome ſenſe, the beneficent, Antoninus, continues through life one of her moſt inveterate enemies; his licentious and abandoned ſon ſtems the tide of perſecution, and employs his power in her protection. This remarkable fact, may, perhaps, ſerve to illuſtrate that paſſage of ſcripture, in which the publicans and harlots are repreſented as more acceſſible to the force of truth, than the arrogant and ſelfſufficient Phariſees, the Antonini of Judea. Inflated with pride, and with a conceit of their own ſuperior ſanctity; ſins peculiarly offenſive to God, inasmuch as they have a ſtronger tendency than perhaps any other to lead men *to count the blood of the covenant a thing of no value, and to do deſpite unto the ſpirit of grace:* theſe men not only contemned the humbling doctrines of the goſpel, but hated them: and they teſtified that hatred by perſecuting to death the Lord of glory, as the Roman emperour afterward did his faithful followers. The ſame ſpirit ſeems to have actuated both.

The external peace, which was thus unexpectedly granted to the chriſtians, continued with ſcarcely any intermiſſion till the ninth year of the reign of Severus, in the year of our Lord 202. We are not, however, to ſuppoſe from this circumſtance that, in the diſcharge of his epiſcopal functions,

* It may be proper to obſerve, that Mr. Milner, places this event in the year 169: but Baronius, and the learned Cave in his chronological table, aſſign to it the date mentioned above.

Irenæus had no difficulties to contend with. On the contrary, the dangers which threatened to undermine the church from within, were ſcarcely leſs formidable, than thoſe which had aſſaulted her from without. Hereſies of various deſcriptions, and of the moſt peſtilent kind, had early begun to diſfigure the fair proportions of the chriſtian church; and in the time of Irenæus, foſtered perhaps by the tranquillity that prevailed, they had reached a height which excited the fears of the faithful for her ſafety. Irenæus perceived that little would be gained to the church by immunity from external violence, if ſhe ſhould be betrayed by her own ſons. He therefore applied himſelf, with zeal and aſſiduity, to defeat the machinations of her internal enemies, employing the utmoſt circumſpection and vigilance in detecting their deſigns and confuting their errours, till their folly and wickedneſs were made fully manifeſt. To the unwearied exertions of this holy man, in expoſing the complicated abſurdity and blaſphemy of the different ſyſtems by which hereticks and ſchiſmaticks attempted to diſturb the unity of the church, it may doubtleſs in part be aſcribed, under God, that none of thoſe ſyſtems, though ſome of them were afterward revived with various modifications, obtained at that time a permanent footing, but either entirely diſappeared, or gave place to other forms of erroneous doctrine.

The hereſies which have ariſen in the chriſtian church, and the various ſects to which theſe have given birth, have, in every age, furniſhed the careleſs with an excuſe for their indifference, and infidels with a fruitful topick of declamation or ridicule. The unreaſonableneſs of the arguments which ſuch perſons employ would be very evident, if we were only to conſider, that the multiplication and diverſity of errour, inſtead of detracting from the importance of truth, ought rather to enhance its value, and to excite them to diligence in its purſuit, and to care and candour in its inveſtigation. But a blinded and deceived heart turns men aſide; otherwiſe they would diſcover, in the very fact which arms them againſt the belief or the influence of chriſtianity, a ſatisfactory confirmation of its divine original. "It muſt needs be," ſaid our bleſſed Lord, "that *offences* come;"* evidently meaning thereby thoſe impediments which are thrown in the way of men's ſalvation, either by the doctrinal errours, or the unholy lives, of his profeſſed followers. And with this ſaying of our Lord, the declaration of St. Paul perfectly harmonizes, "For there muſt be alſo *hereſies* (or, as it is in the margin, ſects) among you, that they which are approved may be made manifeſt among you"† The prediction of St. Peter is ſtill more explicit and particular. "But there were falſe prophets alſo among the people, even as there ſhall be falſe teachers among you, who privily ſhall bring in damnable hereſies, even denying the Lord that bought them,‡ and

* Matt. xviii. 7.

† 1 Cor. xi. 19. See alſo 1 Tim. iv. 1. and 2 Tim iii. 1—9. A compariſon of this laſt paſſage, particularly verſe the ſixth with the ninth chapter of the Firſt Book of the Treatiſe of Irenæus againſt hereſies, will furniſh the reader with a ſtriking inſtance of the literal fulfilment of St. Paul's predictions on this ſubject.

‡ This expreſſion is peculiarly deſcriptive of ſome of the hereſies which prevailed in the time of Irenæus, as well as

bring upon themſelves ſwift deſtruction. And many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of."* But while ſuch paſſages ſufficiently eſtabliſh the perverſeneſs of thoſe, who would derive, from the diviſions ſubſiſting in the chriſtian church, an argument againſt the truth of chriſtianity; they no leſs clearly point out the criminality, which attaches to the authors of ſuch diviſions. May this conſideration have its due weight, and may all, who call themſelves by the name of Chriſt feel, more powerfully than ever, the obligation under which they are laid to "hold the faith," as our excellent liturgy expreſſes it, "in unity of ſpirit, in the bond of peace, and in righteouſneſs of life."

The length of this digreſſion will, it is hoped, be pardoned, on account of the importance of the diſcuſſion which it involves, and which ſeemed to ariſe naturally out of the narration. It is time that we ſhould now advert to the means, which Irenæus employed to oppoſe the prevailing hereſies. He is ſaid to have convened a provincial ſynod at Lyons, for the purpoſe of authoritatively condemning them; but the truth of this ſtatement, though highly probable in itſelf, reſts on too ſlight evidence to be admitted. Abundant teſtimony, however, remains of the zeal with which he laboured, both by word and writing, to preſerve the purity of chriſtian doctrine from the influx of hereſy and ſchiſm. Theſe evils had made their way into his neighbourhood and infected even his own flock. The opportunity, which he thus enjoyed of converſing with the leaders of different ſects, of peruſing their works, and of carefully examining ſuch individuals as having been ſeduced by them from the faith were afterward brought back to the boſom of the church, enabled him to acquire a minute acquaintance with the preciſe nature and effects of the prevailing corruptions, and qualified him for the taſk, which he was induced to undertake of writing a treatiſe againſt hereſies. This elaborate work, the only work of Irenæus, which is now extant, ſufficiently proves him to have been a diligent inquirer, and an acute reaſoner, as well as a faithful ſervant of Chriſt, and a zealous defender of evangelical truth. It was written between the years 180 and 192.

The hereſies, which Irenæus chiefly oppoſes in this volume are thoſe of Valentinus, Baſilides, Marcion, the Gnoſticks, &c. In reading it, one is almoſt tempted to regret, that he ſhould have beſtowed ſo much time and labour on the expoſure and confutation of opinions, thoſe particularly reſpecting the nature of God and the perſon of Chriſt, ſo abſurd and monſtrous, that they ſeem to require only to be ſtated, in order to their being rejected, as utterly irreconcilable to reaſon and ſcripture. We are very incompetent judges, however, of the effect, which even ſuch extravagant notions, as were then induſtriouſly propagated, were calculated to produce, on minds prepared for their reception by the debaſing ſuperſtition of pagan worſhip, and the wild reveries of pagan mythology. Nor do we perhaps, in eſtimating the value of Irenæus's labours, ſufficiently appre-

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of ſome which have corrupted the faith of Chriſt in more modern times.

* 2 Peter ii. 1, 2.

ciate the advantages, which we enjoy, in this age and nation, from the diffuſion of true ſcience, and the general circulation of the Holy Scriptures. Such, it muſt alſo be admitted, is the vitiating influence of falſe and corrupt principles, that, unleſs the impediments, which they preſent to the reception of the truth are removed, little or no hope can be entertained of progreſs in the divine life. However unpleaſant, therefore, may be the taſk of purſuing errour through all its windings, yet, when that taſk is performed in a chriſtian ſpirit, it is unqueſtionably a moſt important labour of love. The volumes, which were written two or three centuries ago, to refute the doctrine of indulgencies, tranſubſtantiation, and the other abſurdities of popery, now lie neglected on our ſhelves and intereſt us as little as ſome of the diſcuſſions of Irenæus. But it muſt be acknowledged at the ſame time, that they ſerved a moſt valuable though a temporary purpoſe, and that they conduced, in no ſmall degree, to the purity, which diſtinguiſhes the doctrinal articles of the church of England.

In the year 196, Victor, Biſhop of Rome, who had ſucceeded Eleutherius about four years before, and who was remarkable for his temerity and violence, revived the controverſy reſpecting the celebration of Eaſter, and endeavoured, in a very imperious manner, to impoſe on the churches of Leſſer Aſia, the cuſtom of keeping it on the next Lord's day after the Jewiſh paſſover, although theſe churches had uniformly, though almoſt excluſively maintained that it ought to be obſerved on the fourteenth day of the moon, whatever that day might happen to be. The Aſiatick biſhops refuſed to ſubmit to this impoſition; on which Victor, with as much arrogance as has ſince been manifeſted by any of his ſucceſſors in the ſee of Rome, attempted to cut them off from the communion of the church, and circulated letters, in which he pronounced all, who adhered to their errour to be excommunicated. The eaſtern churches were little moved, however, by the threatenings of Victor, and they firmly but temperately juſtified their conduct, alleging that they ought to obey God rather than man. Even thoſe biſhops, who agreed with Victor on the point at iſſue diſapproved of his raſhneſs; and, anxious to preſerve the peace and unity of the church, they aſſembled in different places and wrote to Victor, ſtrongly cenſuring his conduct, and exhorting him to purſue a more moderate and conciliatory courſe. Among the reſt, Irenæus wrote a letter in the name of his Gallick brethren over whom he preſided, in which, though he acknowledges that the myſtery of our Lord's reſurrection ought to be obſerved only on Sunday, he yet ſtrongly adviſes Victor not to excommunicate whole churches for obſerving an ancient cuſtom, which had come to them by tradition. The great diverſity, which exiſted in the manner of keeping the faſt before Eaſter, he argues, had not been permitted to diſturb the peace of the church; neither had the difference reſpecting Eaſter itſelf tended to prevent thoſe of one party from freely communicating with thoſe of the other. In proof of this ſtatement he adduces the example of Anicetus, the Biſhop of Rome, who allowed Polycarp, while on a viſ-

it to that city, though differing from him on this point, to conſecrate the ſacrament in his own church.* Irenæus, adds Euſebius, being truly anſwerable to his name, thus became a peacemaker, labouring to aſſert and maintain the unity of the church. And it appears, from the ſame authority, that he wrote not only to Victor, but to ſeveral other biſhops, in the hope of allaying the controverſy, which had been thus unhappily raiſed. When the undue importance attached to this ceremonial obſervance is conſidered, we are led to ſuſpect that the power of vital chriſtianity muſt, at this period, have greatly declined: a ſuſpicion, which gathers ſtrength from other circumſtances.

The external tranquillity which the church had for twenty two years enjoyed was at length interrupted. The emperour Severus, who had hitherto acted with great lenity toward the chriſtians, began, in the year 202, a moſt furious perſecution againſt them. It was at Alexandria that the ſtorm fell with the greateſt weight; but it was ſeverely felt in other parts of the empire, and particularly, if we may believe Gregory of Tours, at Lyons, to which place the attention of the emperour was the more likely to be drawn, as he had probably been governour of that province during the perſecution, which raged in the time of Marcus Aurelius. The only account we have of the tranſactions, which took place at Lyons, in the courſe of this new perſecution, is given by the author juſt mentioned; and, as it is not contradicted by any more ancient writers, it may be regarded as in the main authentick. He ſtates that Irenæus having undergone ſeveral courſes of preparatory torture was at length put to death, and with him a vaſt number of his flock. His body was obtained by Zacharias his preſbyter, and buried in a vault between two chriſtians, who had ſuffered martyrdom on a former occaſion.

Thus died Irenæus according to ſome, in the year 202, according to others, in the year 208; a man eminently diſtinguiſhed by his love to God, and by his ſolicitude for the ſalvation of his fellow men. In the proſecution of this object he made light of dangers and difficulties, and was neither moved by the fury of pagan perſecutors, nor by the malignant oppoſition of falſe brethren. Though accuſtomed in his youth to the poliſhed manners and luxurious ſoftneſſes of an Aſiatick life, he ſcrupled not to leave his own country at his Maſter's call, and to fix his abode among the rough and uncivilized inhabitants of Gaul, cheerfully conforming himſelf to their rude habits. Nor was it the leaſt ſatisfactory proof of his humility and ſelf denial, of his love to the ſouls of men, and of his zeal in the ſervice of Chriſt, that, though verſed in the elegant literature of Greece, he ſhould take pains to acquire the barbarous dialect of the people among whom he was appointed to labour, and to diveſt himſelf, as it were, of thoſe refinements, which might hinder the ſucceſs of his miniſtry. Rare fruit of chriſtian charity, exclaims a pious hiſtorian of the church of Chriſt,* and highly worthy the attention of paſtors in an age like this, in which ſo many undertake to preach chriſtianity, who yet diſtinguiſh themſelves in any thing rather than in what peculiarly belongs to their office! Q.

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* See Chriſt. Obſerver for 1804, p. 522.

* Mr. Milner.

Religious Communications.

For the Panoplist.

Letter III.

ON THE ARTS OF ERROUR.

Dear Brother,

Whether the immutability of religion was proved in the two letters, which I lately ſent you, is left to your determination. The manner, in which you ſpeak of the letters, ſhows not only your friendſhip to me, but your diligent attention to the ſubject, and the candour of your diſpoſition. Your remaining doubts and inquiries concerning the nature of religion ſhall not be overlooked. I hope much from your inclination to examine. I hope ſtill more from the apparent ſerioufneſs and tenderneſs of your heart. I hope moſt of all from the fervent parental prayers, which have been offered up for you, and from that *Spirit which guideth into all the truth.*

For the preſent, I think you will excuſe me for deferring the conſideration of your particular inquiries, and ſuggeſting a few precautions. Unleſs we are in ſome meaſure aware of the ſubtile and diſhoneſt methods, by which the cauſe of errour is defended, we may be fatally miſguided. I intreat you, therefore, in all your inquiries, to guard againſt the impoſing arts of errour. Be not enſnared by its wiles.

Beware, my brother, *of the mutability of errour.* The apoſtle gives us this ſalutary caution; "that we be no more children toſſed to and fro, and carried about with every *wind of doctrine* by the ſleight of men, and cunning craftineſs whereby they lie in wait to deceive." Here the apoſtle mentions, as one of the characteriſtick qualities of errour, that *mutability*, which you aſcribed to religion. He compares errour with the *wind*, which is, proverbially, inconſtant. From the courſe of the wind today, we cannot determine its courſe tomorrow. Nay, it frequently undergoes great changes in a few minutes. In like manner, errour has no invariable ſhape. Though its nature and tendency are always the ſame, its form often changes. By this mutability, errour obtains vaſt influence. If it continued in one ſtate, its nature would be diſcovered, and its baſeneſs expoſed. But, by its variableneſs, it eludes diſcovery. When the friends of God, after ſcrutinizing errour, become able to ſhow the world its ſhameful diſhoneſty, its inconſiſtency, and impiety; ſuddenly it changes its ground, and defends itſelf under a new form. In conſequence of this, the ſucceſsful oppoſition, made againſt it on its former ground, is of no avail. There muſt be a new arrangement. The ſaints muſt trace the operations of errour under its new form, and furniſh themſelves with new weapons to oppoſe it. But before they are ready for the combat, it generally makes alarming progreſs, and perpetrates the deſtruction of many ſouls. And by the time they are able to come forward to advantage againſt its powerful influence, it veers about again, and ſo avoids fair and open conteſt.

To find the proof of theſe obſervations, look, my dear brother, into the hiſtory of religion. The friends of truth have conſtantly ſtruggled with the difficulties juſt mentioned. Errour has ſometimes dared to come forward under the

monſtrous form of atheiſm. But when occaſion has required, it has readily caſt off that form, and taken the leſs frightful one of deiſm. When the weapons of truth have been forcibly directed againſt deiſm; errour has not been reluctant, for the ſake of avoiding ſuſpicion and more eaſily accompliſhing its deſign, to aſſume the name of chriſtianity. Retaining this name it has appeared under various forms. And this is one remarkable trait of every falſe theory, which bears the chriſtian name; that, while it is erroneous, *as a ſyſtem*, it maintains ſome important truths. This world, depraved as it is, could not ſuſtain a ſyſtem of unmingled falſehood. Every heretical ſyſtem, therefore, in order to give itſelf a fair appearance, and to miſlead unwary ſouls, carries ſome truths upon its ſurface. But, having ſufficient internally to deſtroy the influence of the truths, which it ſeems to contain, it has, in a meaſure, the effect of unmingled errour. The ſchemes of the moſt erroneous ſects ſhow ſome important truths on their outſide. They pretend great reſpect for revelation, and hang out many fair colours. But when thoroughly examined by the light of ſcripture, and conſidered, as ſchemes of religion, they evidently deny the perfection and ſtain the glory of God, befriend the cauſe of ſin, and lead men to perdition. The ſpirit of errour cares not how often it changes its mode of operation, nor how many names it takes, nor how many truths ſeem to hang upon its ſurface; if it can only counteract the cauſe of truth, ſpread its own deluſions, and bear ſway over enſlaved and ruined immortals.

Now the changeable character of errour is ſuited to catch the fickle temper of mankind; while the many forms, which it bears, give it influence with people of different ranks and circumſtances. With only one ſhape, it could never prevail. But by means of its conſtant mutability, and the endleſs variety of its ſhapes, it has power over mankind in every condition, and ſtrangely draws them into its dangerous ſnares.

Let me, therefore, warn you, beloved brother, not to imagine yourſelf ſafe, becauſe you have eſcaped any particular form of errour. Though you abhor the wickedneſs of atheiſm and deiſm; though you reject the ſocinian and antinomian ſchemes, and a hundred other forms of errour; you may be captivated by it in ſome other ſhape. Let this friendly alarm excite you to perſevering diligence in reſearch, and to unceaſing watchfulneſs againſt the arts of errour.

Beware of the "cunning craftineſs," and ſecrecy of errour. If we can ſee the approach of the enemy, and obſerve his motions and deſigns, we can prepare ourſelves for defence. But when he comes unſeen and tries to take us by ſecret ſtratagems, our danger is great.

Beware of the force of errour. The wind, though inviſible, has great power. It carries about clouds fraught with rain, and wafts the largeſt veſſels over the ocean. It tears up ſturdy oaks, and levels the proudeſt buildings with the duſt. Like this is the power of errour. It not only enſlaves the untaught multitude, but holds in ſubjection the moſt profound underſtandings. What prodigies of genius and learning have fallen before it.

Beware of the miſrepreſentations of errour. While on the one hand,

it gives itſelf the face of truth, and ſets off itſelf by advantages ſtolen from the cauſe, which it aims to overthrow; on the other hand, it puts a falſe colouring upon the doctrines of eternal truth, and ſurrounds them with appendages, which partake of its own deformity.

While you allow me to uſe this freedom in warning you againſt the arts and deluſions of errour; permit me to recommend, moſt earneſtly to recommend to you that holy book, which contains truth unmixed with falſehood. Turn away from the falſe lights, which allure you, and take heed to the BIBLE, from which ſhines forth *the true light*. The Bible can ſolve all your doubts, anſwer all your inquiries, relieve all your difficulties, and guide your feet, which have hitherto greatly wandered, in the way to glory. Theſe, my dearly beloved brother, were often the inſtructions of our worthy parents, who now ſleep in duſt; and are now brought to your remembrance by your ever affectionate

CONSTANS.

For the Panoplist.

PROOFS OF A UNIVERSAL DELUGE.

No. 4.

[Continued from page 108.]

Apollodorus relates that Jupiter determined to drown a part of the world. Deucalion made an ark, ſtored it with proviſions, and entered with his wife. It rained, and almoſt the whole of Greece was drowned; all the people periſhed, excepting a few on the higheſt mountains. As the flood abated, Deucalion landed on Parnaſſus. He immediately offered ſacrifices, and Jupiter ſent Mercury to inquire what he deſired. Deucalion prayed that he might be the reſtorer of mankind.

This is one of numerous traditions reſpecting the flood, which ſuppoſed it confined to the country where they were told. The ſtory was related by the ancients to their poſterity, who, little acquainted with other countries, ſuppoſed only their own affected by the event. In this way it has happened, not only in Greece and Armenia, but in China and America, that there are traditions that the country was once deſtroyed by a deluge.

Notwithſtanding many fictitious circumſtances in the hiſtory of the Argonautick expedition, there is no good reaſon to conclude the whole legend was invented in Egypt or any other country. Traces of this celebrated voyage are found in almoſt every quarter of the globe. This will be eaſily accounted for, if we ſuppoſe the Argo was the ark; but if the expedition to Colchi be admitted as authentick, no ſatisfactory reaſon can be given for its fame being extended through nations ſo widely ſeparated.

Pindar brings the Argonauts to Libya through the ocean, which laves the ſhores of Hindooſtan. Accordingly, we find ſuch a tradition of the Argo ſtill preſerved among the Hindoos, as indiſputably proves it to have been the ark of Noah.* The ſummit of one of their mountains, C'haiſa-ghar, is always covered with ſnow,† in the midſt of which are ſeen ſeveral ſtreaks of a reddiſh hue, ſuppoſed by pilgrims to be the impreſſions made by the feet of the dove, which Noah let out of the ark. It is the uniform tra-

* Faber. † Wilford.

dition of that country, that Noah built the ark on the ſummit of this mountain, that when the flood abated, this ſummit firſt appeared, and was the reſting place of the dove. The ark itſelf, ſay they, reſted half way up the mountain, on a projecting plain of ſmall extent.

The Pauranicks inſiſt, that as it is declared in their ſacred books, that Satyavrata, or Noah, made faſt the ark to the famous peak, called Nau-Bandha, from Nau, a ſhip, and Bandha, to make faſt, that, therefore, he muſt have built it in the adjacent country. The famous peak is in Caſhmir, three days journey to the north-northeaſt of the Purganats of Lar. It is the reſort of pilgrims from all parts of India, who *climb up* the rocks, to a cavern, the limit of their aſcent. A few doves, frightened with the noiſe, fly from rock to rock; theſe the pilgrims ſuppoſe to be their guides to the holy place, and that they are the genuine deſcendants of the dove that Noah let out of the ark.

The mountains of Coh-Suleiman are ſometimes by the natives called the mountains of the dove. The whole range as far as Gazni is called by Ptolemy the Paruetoi mountains, probably from Parvata, or Paravat, which ſignifies *a dove*. According to the Pauranicks, and the followers of Buddha, the ark reſted on the mountain Aryawart, a name not unlike the Araraut of ſcripture.* A tomb at Naulakhi, the Bandhiſts ſuppoſe, contains the bones of Buddha-Narayana, or Buddah dwelling in the waters; but the Hindoos denominate the perſon Mach'hodar-Nath, or the ſovereign prince in the belly of the fiſh. This refers to Noah; by the belly of the fiſh, ſays Wilford, they underſtand the cavity or inſide of the ark. In China we find the ſame evidence of the flood. Near Pekin is a temple called Maha-Cala-Myau, from its chief deity Maha-Cala, or the great arkite cavity.

Plato gives a particular account of Atlantis. He ſays it was peopled by one pair, who were formed from the earth; that the iſland was divided into ten parts, the number of their poſterity. Theſe were at firſt remarkable for their piety, and were the favourites of heaven. Afterward they were guilty of all kinds of violence and impurity. Jupiter overwhelmed the iſland with the waves of the ſea, and deſtroyed the people: Coſmas Indico Pleuſtes relates that when the iſland was buried in the waters, Noah eſcaped to the continent in an ark. The firſt pair, formed from the ground, were doubtleſs Adam and Eve. The ten deſcendants were doubtleſs the ten generations preceding the flood.

As the deluge was univerſal, the ſtory of the Atlantians is univerſal. Hence we find an Atlas in Phenicia, and in Arcadia, as well as in the iſland Atlantis. The widely extending traditions of this iſland prove that a remembrance of the flood was preſerved in every quarter of the globe.

As the ſinking of the Phlegyan iſle, and the ſubmerſion of Atlantis, relate to the deluge; ſo the Chineſe have preſerved a ſimilar tradition reſpecting the pious Peiruun, and the iſland Maurigaſima.

Maurigaſima, ſays Kempfer, was anciently famous for its fertility. The inhabitants became rich; this produced luxury and contempt of religion. The gods

* Aſiatick Reſearches.

were angry and determined to deſtroy the whole iſland. But Peiruun the king of the iſland, being upright and godly, the decree of the gods was revealed to him in a dream; and he was commanded to flee to his ſhips, and leave the iſland, as ſoon as the faces of the two idols in the temple ſhould become *red*. Immediately he publiſhed an account of the ruin coming on the iſland, and the ſigns of its approach, by which they might ſave themſelves. His ſubjects ridiculed him for his ſuperſtitious belief; by his zeal he became contemptible. Sometime after, to make ſport for his companions and to ridicule the king, a vain and impious fellow went in the night, and painted the faces of the idols *red*. In the morning news was carried to the king, who, ſuppoſing it a miracle, went on board his ſhips with all his family, and ſailed for China. Soon after his departure, the iſland ſunk, and the ſcoffer, little thinking his frolick would coſt him ſo dear, with all the remaining inhabitants, was overwhelmed by the waves of the ſea. The king and his friends reached the ſhore of China in ſafety, where the memory of his arrival is now celebrated by a yearly feſtival. In the maritime provinces the people divert themſelves on the water, rowing up and down in their boats, as if they were preparing for flight, and ſometimes crying, *Peiruun* with a loud voice. The ſame feſtival has been introduced into Japan, where it is now celebrated. Thus while the Greeks and Phenicians worſhipped the great patriarch Noah, under the name of Atlas, the Chineſe revered him under the title of Peiruun, or P'Arun, *the arkite*.

By Apollodorus we are informed, that Jupiter ordained, that every oath taken by Styx, the daughter of Oceanus, ſhould be inviolable. If any of the gods ſwore falſely by this river, he loſt his divinity for a hundred years. This honour was put on Styx, becauſe ſhe had aſſiſted with all her children in the war againſt the Titans. The Titans ſeem to have been the whole race of mankind living at the time of the flood; one of them is called Japetus.* Styx then muſt be the deluge, perſonified. Conſequently the inviolable oath of Jupiter muſt refer to the oath of God, that he would no more drown the world. Accordingly, Iris is repreſented by Heſiod as hovering over the ocean when the oath of Jupiter was taken. Iris is the rainbow. Here then is another minute coincidence between Gentile and Jewiſh hiſtory, concerning the flood. Moſes expreſsly informs us that the phenomenon of the rainbow appeared immediately after the deluge, and was viſible, as a ſpecial *ſign* of the irrevocable oath of God to Noah. To perpetuate the memory of the awful event, the title of Styx was given to a fountain in Arcadia, or *the land of the divine ark*.

PHILO.

* Faber.

For the Panoplist.

ON THE OLD DIVINES.

[From Doddridge's MS Lectures, continued from page 105.]

LECTURE III.

Diſſenting Teachers of the preſent age.

EVANS. His ſtyle is grave, plain, manly, and nervous. His heads are always diſtinct and well arranged; ſcripture is properly collected, and thoughts eſpecially in the application, cloſely thrown

together. His ſermons to young people are ſcarce and valuable, and his "Chriſtian Temper" is one of the beſt practical pieces in our language.

WRIGHT, has great ſimplicity, and awful ſolemnity. His writings compoſe the thoughts, and gradually elevate them. His heads are diſtinct, and his ſentences comprehenſive. His words are elegant and well choſen, but cadence is little regarded. He is always maſter of himſelf. He gives plain intimation of many thoughts ſuppreſſed. His ſentiments are candid and rational. His "*Book of Regeneration*," is remarkably acceptable, and one of the moſt uſeful publications of the age. His "Deceitfulneſs of Sin" ſhews great knowledge of mankind, and is admirably adapted to prevent the ruin of young people, many inſtances of which were before his eyes. His "Great Concern" is very comprehenſive, and much preferable to the "Whole duty of Man." His ſubſequent treatiſes are not ſo valuable, nor his collection of ſcripture ſo judicious as was expected.

WATTS, is exceedingly different from Wright. His ſtyle is harmonious, florid, poetical and pathetick; yet too diffuſe. He has too many words, eſpecially in his laſt works, and his former are rather overloaded with epithets, yet on the whole they are excellent. All his writings are worth reading, but I moſt admire his firſt volume of ſermons, "*Death and Heaven*," "*The Love of God*," and "*Humble Attempt*," not to mention his incomparable "*Lyrick Poems*," and "*Hymns*."

GROVE reſembles Watts, but is not equally poetical. He has many judicious and new thoughts, great ſerioufneſs, and, in former pieces, ſweetneſs; but his latter pieces are ſoured by his exceſſive averſion to calviniſm. His "Friendly Monitor," "Book on Secret Prayer," and ſeveral ſermons are very valuable; and alſo his book on the "Sacrament," though much exceeded by Henry and Earl, for common uſe.

HENRY, is very peculiar; his ſtyle is conciſe and pointed, he has many antitheſes and little fancies, his heads beginning with the ſame letters, or chiming words, yet ſometimes naturally. His has great ſerioufneſs, and many ſprightly thoughts, digeſted in very good order. His "Commentary" is excellent, though rather too large, and his interpretations, though judicious, have too much of the typical and allegorical. His "*Notes on Hiſtory*," and the "*Import of original Words*," are the moſt entertaining things, taken from Patrick, Pool, Joſephus, Calvin, and many more; deſpiſed by thoſe only, who do not know them. His diſcourſes on "Meekneſs," "The Sacrament," and "Early Piety," are very good. His ſtyle is formed on ſcripture, to which he has many alluſions.

EARL. Judicious and pathetick, and his ſtyle laconick. He wrote little, excepting a treatiſe on the ſacrament, which is excellent. In the margin of his other pieces, he has many claſſick quotations.

BRADBURY. His method is by no means accurate; but with many weak arguments, he has ſprightly turns of wit, and numberleſs alluſions to ſcripture. His "*Chriſtian's Joy in finiſhing his Courſe*," and "*Sermon on the 5th Nov.*" are his beſt performances.

BOYSE, is the diſſenting *Scot*,

but much more polite. His language is plain and more nervous, than Evans, else greatly resembling him. His matter is excellently digested, and he has a vast number of thoughts. His sermons seem a contraction of some judicious treatise, and often are so. The second volume of his sermons, and his discourse on the "Four last things" are his chief practical works, and all deserve attentive and repeated reading.

BENNET is plain, serious, and spiritual, but flat. His "*Quotations from Modern Writers*," are good; his "*Christian Orator*" is almost his only piece, which had been better had it been less.

HARRIS was reckoned the greatest master of the English tongue among the dissenters. His style is plain and easy, his thoughts substantial, but seldom uncommon; he has nothing to blame nor very much to admire. See his "Discourses on the Messiah."

JENNINGS, is methodical, plain, and serious, has some pretty turns of thought, and is very evangelical. On the whole he is the *Flavel* of the present age, only much more polite, and in a great measure free from Flavel's faults; see his "*Sermons to young people*," and also those in the "*Berry Street Lecture*," which are the glory of the book, and very much to the honour of the author.

GROVENER, was a most popular preacher, in whose compositions there is a strange mixture of the pathetick and familiar, with many strong figures of speech, especially dialogisms beyond any writer of the age; see his sermon on "*The Temper and Name of Jesus*," his "Mourner," and "*Essay on Health.*"

To the above authors the transcriber adds,

DODDRIDGE; An author, who for justness and sprightliness of thought, clearness of method, propriety and beauty of style is equal, if not superior, to any of the foregoing. His writings bespeak him to be a gentleman, a scholar, and a lively christian. His free thoughts, written in a genteel and handsome manner, are a fine specimen of purity, and elegance of language. He is remarkably happy in the introduction of his pieces; his sermons on *education*, and that on *persecution*, are the best on those subjects; those on the *evidentes* of *christianity* give an admirable, though compendious view of the argument; those *On Regeneration* are excellent, but his "*Rise and Progress*" is most admired, and is indeed one of the best and most useful books, that this or perhaps any age has produced. His great work is the "*Family Expositor*," in which both the scholar and christian will find the richest entertainment. All his works have met with a most remarkable acceptance, many of them have been translated into several languages, and will doubtless be held in the highest estimation, while good sense, candour or religion have any esteem among us.

(To be continued.)

For the Panoplist.

ON THE DANGER OF BEING HARDENED THRO' THE DECEITFULNESS OF SIN.

SIN is the opposite of holiness; and, as the latter is often described under the figure of light, the former is fitly represented by darkness. The deceitfulness of sin was made to appear, as soon as it was introduced into this

world. The tempter, the father of lies, ſaid to our firſt parents, "Ye ſhall not ſurely die." They ate, and no ſooner did they eat, than they experienced the deceitfulneſs of ſin. The alluring bait, laid before them, effected their ruin. In the moment of tranſgreſſing, they loſt, what all the world could not make up to them, the enjoyment of God. Inſtead of poſſeſſing uprightneſs of intention, they were brought under the influence of a "deceived heart." This deceived heart led them to ſhun the light, and to reſort to refuges of lies.

Viewing ſin as that, which blinds the mind, it is eaſy to conceive that it has a direct tendency to deſtroy our happineſs in this life, and to make us wretched in the life to come. Our minds are formed to be continually progreſſing either in ſin or holineſs. If they are illuminated by the ſpirit of God, we grow in grace and in the knowledge of divine things; but, if they are under the influence of ſinful luſts, we are continually making advances in wickedneſs, and growing more and more hardened in the way of deſtruction. While we are in a ſtate of nature, unbelief is always gaining ſtrength, and our hearts are gathering hardneſs, like the clay, which is expoſed to the penetrating rays of the ſummer's ſun. With reſpect to our characters, we are never ſtationary. We are adding, every day of our lives, to that ſolemn account, which we muſt ſhortly render to Him, who has been dealing out mercies to us, from the commencement of our exiſtence, and whoſe faithfulneſs has been expreſſed to us in ſeaſonable warnings and corrections. With whatever ſcenes we are converſant, with whatever company we aſſociate, and whatever are the exerciſes of our minds, our characters are continually forming. How great the danger of living only to fill up the meaſure of our iniquity, and of ſuffering ourſelves to be hardened through the deceitfulneſs of ſin!

It may here be obſerved,

1. There is danger, through the deceitfulneſs of ſin, of our becoming hardened in oppoſition to the eſſential doctrines of the goſpel.

Although the depravity of men has its ſeat in the heart, and not in the reaſoning powers, yet, through the corruption of the heart, their underſtanding becomes darkened. Whatever they are unwilling to believe, they are eaſily perſuaded to reject. They will boldly reprobate, as unworthy of their belief, truths, which are infinitely intereſting to them, merely becauſe they are not congenial to their ſelfiſh hearts. It is owing to the deceitfulneſs of ſin, that ſo many of the preſent inhabitants of the earth are living in the belief of groſs errours. Light has been exhibited to the world; but, depraved men have loved darkneſs rather than light. Nations, which have been favoured with the pure and ſublime truths of God's word, have exchanged them for errours, and plunged into the darkneſs of heatheniſm. The truth of this obſervation is ſtrikingly evinced by the hiſtory of the deſcendants of Noah. This preacher of righteouſneſs was in poſſeſſion of divine truth, and he faithfully proclaimed it to his children; but, they, at leaſt the moſt of his immediate deſcendants, ſuffered themſelves to be hardened, through the deceitful-

neſs of ſin. Of courſe, idolatrous nations ſoon ſprang from his loins. This event is recorded on the pages of the inſpired volume, as a monument of the unteachableneſs of men. We may learn from it what blindneſs ſin infuſes into the mind.

Blinded by ſin, men are now putting darkneſs for light, and light for darkneſs. While they profeſs to receive the bible, as being a revelation from God, they explode many of its diſtinguiſhing doctrines, and labour to modify others, until they make it contain little or nothing, which condemns the natural pride and ſelfiſhneſs of their hearts. The thought of departing from the truth may, at firſt, be alarming to them, and may ſubject them to many painful upbraidings of conſcience; but, through the deceitfulneſs of ſin, they ſoon become hardened in oppoſition to all the ſoul humbling doctrines of the goſpel. It is ſurpriſing to think with what greedineſs depraved men drink in errours, and how artfully and perſeveringly they labour to extinguiſh the light of divine truth. When they venture to take one ſtep in the path of errour, they are inſenſibly led to take others; until it becomes manifeſt, that the eſſential doctrines of chriſtianity no longer have a place in their creed.

2. Men are liable, through the deceitfulneſs of ſin, to be hardened in the neglect of plain and poſitive duties.

The influence of a religious education, on the conſcience, is not commonly deſtroyed at once. But, though it may, at firſt, give the wicked ſome pain to neglect a plain and poſitive duty; yet, through the deceitfulneſs of ſin, all this pain will ſoon be removed, and the heart will become nearly as hard and unimpreſſible as the flinty rock, though *all* duties are neglected. Thoſe truths, which deeply affected the minds of the wicked, when they were young, are often heard, in their more advanced years, with few or no feelings of anxiety. They, who have grown old in ſin, will ſit and hear the moſt powerful preaching, without any apparent perturbation; while children and youth, under the ſame inſtruction, will tremble and burſt into tears. This is an evidence of the increaſing hardneſs of men's hearts. Sinners, who have paſſed through the periods of childhood and youth, and whoſe heads, by reaſon of age, begin to incline toward the grave, have long been *accuſtomed* to hear the ſtrictneſs of God's law, and the greatneſs of its penalty; they have long been *accuſtomed* to hear the plain and poſitive duties of the goſpel ſtated, and, through the deceitfulneſs of ſin, they now hear them ſtated, without any ſpecial emotions. Theſe duties, which were inculcated upon them in the houſes of their education, and which they, at firſt, neglected with pain, are diſpenſed with, as they grow old in ſin, without much remorſe. Correſponding with this idea, affecting as it is, are the words of the divine Saviour to the unbelieving and hardened Jews. "For judgment am I come into this world: that they, which ſee not might ſee; and that they, which ſee, might be made blind."

3. Through the deceitfulneſs of ſin, there is danger of being hardened under the ſolemn warnings of Providence.

On all minds afflictions have one of two effects, they either harden or ſoften. Under the rod

of correction, perſons of humbled hearts are made more humble, while the wicked increaſe in ſtupidity. Children and youth are often much more ſenſibly impreſſed on funeral occaſions, and at the houſes of the dying, than thoſe, who are old in ſin. The former, after attending the ſolemnities of a funeral, or witneſſing the dying agonies of a fellow mortal, are often ſo affected, as to have many ſerious hours and ſleepleſs nights. As they advance in years, and become more converſant with ſuch ſcenes, impreſſions of this kind, through the deceitfulneſs of ſin, are more faintly made. Hence there is great danger of living in the world, of ſeeing much, and of having much done for us, only to be hardened in ſin.

4. Through the deceitfulneſs of ſin, men are prone to be hardened in the practice of vice.

Sin, unleſs ſubdued by the ſpecial power and grace of God, is continually gaining ſtrength, as we advance in life. No ſooner do perſons begin to indulge in vice, than they begin to ſee it loſe its frightful appearance. In the firſt inſtances of yielding to temptation, they experience the ſevere upbraidings of conſcience, and feel the force of many reſtraints; but, by perſiſting in vicious practices, they gradually ſtifle their conſciences, and become more and more blind to their characters, and to the danger, to which they are expoſed. They become ſo hardened, that they can deliberately do things, the thought of which would once have made them ſhudder. How hardened, for inſtance, the intemperate man appears, after he has, for ſome time, practiſed the ſin of exceſſive drinking. When he firſt broke over reſtraints, he had to ſtruggle againſt many diſtreſſing feelings, occaſioned by his folly, and he was tender and affected, when ſeriouſly addreſſed on the ſubject; but, by the repetition of the crime, he has become ſo hardened, that nothing appears to touch his heart. The ſame obſervations might be made in regard to all vicious practices; the longer they are indulged, the more blindneſs appears to be on the minds of thoſe, who ſuffer themſelves to fall under their influence.

5. Through the deceitfulneſs of ſin, there is danger of becoming hardened in view of the awful realities of a future day of judgment.

Few perſons in this land of goſpel inſtruction, paſs through the ſeaſon of youth, without having their moments and hours of ſober reflection. Their conſciences are tender, and often greatly awakened. To think ſeriouſly of death, judgment, and eternity makes them feel ſolemn; but, as they grow into years, though they may poſſibly have more frequent ſeaſons of meditating on theſe things, yet, if they remain under the dominion of ſin, they generally meditate on them with leſs feeling. It is the nature of ſin to make the heart more callous, and more *unimpreſſible*. Therefore, unnatural as it may appear, as ſinners draw nearer to the judgment ſeat of Chriſt, their hearts, through the deceitfulneſs of ſin, are gathering hardneſs.

The attentive and candid reader of this paper will, it is preſumed, call to mind, and feel the force of, the following words of the apoſtle Paul in his epiſtle to the Hebrews. "But exhort one another daily, while it is called today; leſt any of you be hardened

through the deceitfulneſs of ſin." If a life of ſin is attended with ſo much danger, we ought to be vigilant in guarding againſt its influence in ourſelves and others. It is the advice, yea more, it is a ſolemn and poſitive command of our Saviour, "*Watch and pray, leſt ye enter into temptation.*" H.

For the Panoplist.

ON COVENANTING WITH GOD.

THE word covenant has originally a general meaning. Berith, Diatheke, and Fedus, the Hebrew, Greek, and Latin words, which are tranſlated *covenant*, often ſignify, *teſtamentum*, or *a will*; but in general, any regulation, appointment, or declaration of the mind.* The word ſometimes ſignifies a *law*; hence the Pythagoreans denominated the rules given their pupils, Diathekai.† But covenant in general ſignifies, engagement or agreement.

The Hebrews ſay, "to ſtrike a covenant," *ferire fœdus*. This doubtleſs took its riſe from the ancient ceremony of ſtriking or ſlaying an animal to ratify the covenant. Probably God taught this rite to the firſt inhabitants of the world; hence we find it early in different nations. "The Cynethenſes over the ſlaughtered victims took a ſolemn oath, and plighted faith to each other."‡ Scripture ſpeaks of ſuch a ceremony; "Thoſe that have made a covenant with me by ſacrifice." The cutting of the animal aſunder denoted that, in the ſame manner, he who broke the covenant, ſhould be cut aſunder by the divine vengeance.

* Leigh, Witſius, Budeus, Iſocrates, Eſchines, and Demoſthenes.

† Grotius.

‡ Polybius.

In Num. xviii. 19. we read of "a covenant of ſalt." In Lev. ii. 13. we read, "with *all* thine offerings thou ſhalt offer ſalt." This implied, that the covenant was ſure and *perpetual*, as Lot's wife was turned into a pillar of ſalt to be a *perpetual* monument of divine wrath.* All ſalt does not melt; the Arabs build walls and houſes with blocks of ſalt.† There is a ſpecies of ſalt uſed for money.‡ In the kingdom of Tunis, is a mountain of purple ſalt, hard as ſtone. The cuſtom of offering ſalt with their ſacrifices prevailed among the Greeks and Romans, as well as Iſraelites.

Homer calls ſalt *divine*, and repeatedly mentions the rite of ſalt, "The ſacred offerings of the ſalted cake," and "ſacred ſalt from liſted urns." Plato ſays* that, "according to human laws, ſalt was moſt agreeable to the gods;" and Pliny ſays that, "the influence of ſalt is thought to be greateſt in ſacrifices, ſince none are performed without ſalted meal." According to Virgil, ſalt was offered with the ſacrifice at the treaty between Latinus and Æneas, "They ſtrow the ſalted corn or meal."

Among the ancients, ſalt was an emblem of fidelity and friendſhip, and on this account uſed in all their covenants and ſacrifices. Even barbarians, after eating with their enemies, keep peace inviolate, "*remembering the alt.*"† Baron De Tott mentions a robber, who, having broken into a houſe, ſtumbled on a piece of ſalt; this ſymbol of hoſpitality ſo affect-

* Rivet, Auguſtine, Witſius.

† Pliny.

‡ Bruce.

* Parkhurſt's Hebrew Lexicon.

† Theodoret.

ed him, that he inſtantly retired, leaving his booty.

Doctor Doddridge ſays, that people entering into covenant with God engage, that they will make it their care and endeavour to render ſincere and univerſal obedience to all the intimations and diſcoveries of his will, not making a reſerve in favour of any ſin whatever.

Thus Abram forſook his country, his kindred, his father's houſe, his *all*. Thus when God afterward renewed covenant with him, he ſaid, "I am the Almighty God, walk before me and be thou *perfect*."

From theſe brief remarks we ſee what is profeſſed in entering into covenant with God. There is an engagement to be the Lord's. It is devoting one's ſelf, unreſervedly to God. A direct appeal is made to God. Omniſcience is called to witneſs the ſincerity of the ſoul. To affect the perſon, to rouſe his attention, to impreſs and penetrate his heart, there was in the Jewiſh mode of covenanting, ceremony, pomp, and ſolemnity. Signs and ſymbols were uſed. A harmleſs beaſt was killed; blood and death were invoked as witneſſes of the auguſt ſcene. This was the cuſtom even with the heathen; who had never heard of the goſpel, or the Saviour, or Holy Ghoſt. More was done. The victim was not only ſlain, but cut, and torn aſunder. The language was, as has been obſerved, "If I am not *ſincere*, may I, like this bleeding lamb, or mangled dove, be ſeparated and torn aſunder by the judgments of God." This was not all. "Every ſacrifice was ſalted with ſalt." A token, a pledge of inviolable love, of eternal friendſhip, was employed. A covenant was an oath of fidelity. Every thing was done to expreſs cordiality, to give weight and importance to the tranſaction. The cuſtoms of men, and the rites of God were united; heaven and earth lent their aid to render a covenant valid, binding, and ſolemn. Blood and ſalt, types of the atonement of Chriſt, and the ſaving faith of the goſpel, were uſed. When we enter into covenant we do, therefore, declare by the Saviour's blood, that we are the Lord's. In ſealing this covenant we virtually eat the body and drink the blood of the Son of God; if unworthy, we eat and drink judgment to ourſelves.

PHILO.

Selections.

THE MISCHIEVOUS DOCTRINE OF EXPEDIENCY EXPOSED.

[From the Rev. R. Hall's Faſt Sermon of Oct. 1803. p. 42, 51.]

Mr. Hall enters into a full conſideration of that faſhionable ſyſtem of *expediency*, by which "religion is degraded from its preeminence into the mere handmaid of ſocial morality; ſocial morality into an inſtrument of advancing the welfare of ſociety; and the world is all in all."

The following paſſage, with which the diſcuſſion on the ſubject of expediency cloſes, and in which Mr. Hall expreſſes with uncommon ſtrength and preciſion, views, which we ourſelves have long entertained, would do honour to the pen, even of a Burke.

"As this faſhion of reducing

every moral question to a calculation of expedience is a most important innovation, it would be strange if it had not produced a change in the manners of society. In fact, it *has* produced an entirely new cast of character, equally remote from the licentious gaiety of high life, and the low profligacy which falls under the lash of the law: a race of men distinguished by a calm and terrible ferocity, resembling Cæsar in this only, that as it was said of him, they have come with sobriety to the ruin of their country. The greatest crimes no longer issue from the strongest passions, but from the coolest head. Vice and impiety have made a new conquest, and have added the regions of speculation to their dominion. The patrons of impurity and licentiousness have put on the cloak of the philosopher; maxims the most licentious have found their way into books of pretended morality, and have been inculcated with the airs of a moral sage.* "A callous indifference to all moral distinctions is an almost inseparable effect of the familiar application of this theory." "Crimes and virtues are equally *candidates* for approbation, nor must the heart betray the least preference, which would be to prejudge the cause; but must maintain a sacred neutrality, till expedience, whose hand never trembles in the midst of the greatest horrours, has weighed in her impartial balance their consequences and effects. In the mean time they are equally *candidates*, we repeat it, for our approbation, and equally entitled to it, provided the passions can be deceived into an opinion, and this is not difficult, that they will come to the same thing at the foot of the account. Hence that intrepidity in guilt, which has cased the hearts of the greatest adepts in this system as with triple brass. Its seeds were sown by some of these, with an unsparing hand, in France, a congenial soil, where they produced a quick vegetation. The consequences were soon felt. The fabrick of society tottered to its base; the earth shook under their feet; the heavens were involved in darkness, and a voice, more audible than thunder, called upon them to desist. But unmoved amidst the uproar of elements, undismayed by that voice, which astonishes nature and appals the guilty, these men continued absorbed in their calculations. Instead of revering the judgments, or confessing the finger of God, they only made more haste, (still on the principle of expediency) to desolate his works, and destroy his image, as if they were apprehensive the shades of a premature night might fall and cover their victims!

"But it is time to conclude this discussion, which has perhaps, already fatigued by its length. I cannot help expressing my apprehension, that this desecration of virtue, this incessant domination of physical over moral ideas, of ideas of expedience over those of right, having already dethroned religion, and displaced virtue from her ancient basis, will, if it be suffered to proceed, ere long shake the foundation of states, and endanger the existence of the civilized world. Should it ever become popular, should it ever descend from speculation into common life, and become the practical morality of the age, we may apply to such a period the awful words of Balaam; *Who shall live when God doth this?* No imagina-

* The unholy speculations of Mr. Godwin are founded entirely on this basis.

tion can pourtray, no mind can grasp its horrours."* "If the apparent simplicity of this system be alleged in its favour, I would say, it is the simplicity of meanness, a simplicity which is its shame; a daylight which reveals its beggary. If an air of obscurity, on the contrary, is objected against that of better times, let it be remembered, that every science has its *ultimate questions*, boundaries which cannot be passed, and that if these occur earlier in morals, than in any other inquiries, it is the natural result of the immensity of the subject, which, touching human nature in every point, and surrounding it on all sides, renders it difficult, or rather impossible, to trace it in all its relations, and view it in all its extent. Meanwhile the shades, which envelope, and will perhaps in some measure, always envelope it, are not without their use, since they teach the two most important lessons we can learn, the vanity of our reason, and the grandeur of our destination.

"It is not improbable that some may be offended at the warmth and freedom of these remarks: my apology, however, rests on the infinite importance of the subject, my extreme solicitude to impress what appear to me right sentiments respecting it, together with the consideration, that the confidence which ill becomes the innovators of yesterday, however able, may be pardoned in the defenders, however weak, of a system which has stood the test and sustained the virtue of two thousand years. Let us return, then, to the safe and sober paths of our ancestors; adhering, in all moral questions, to the dictates of conscience, regulated and informed by the divine word; happy to enjoy, instead of sparks of our own kindling, the benefit of those luminaries, which, placed in the moral firmament by a potent hand, have guided the church from the beginning in her mysterious sojourn to eternity. *Stand in the way, and see and ask for the old path, which is the good way, and walk therein, and ye shall find rest for your souls.*

"Instead of demolishing the temple of christian virtue, from a presumptuous curiosity to inspect its foundations, let us rejoice they are laid too deep for our scrutiny. Let us *worship* in it; and with the nations of them that are saved, walk in its light."

* "This passage, indeed the whole of the preceding discussion, is well worthy of the attentive consideration of all who, in their laudable efforts to check the progress of vice, may have been led to countenance the dangerous principle of general expediency, a principle, which, pretending to enter into the designs of the Almighty, makes his laws of secondary authority, and supersedes the force of the most sacred injunctions." *Christ. Observer.*

THE OBLIGATION OF BELIEVERS TO CONFESS CHRIST.

From the Religious Monitor.

MUCH is implied in confeſſing Chriſt before men. If we would confeſs our Saviour, we muſt not only ſay nothing *againſt* chriſtianity, but we muſt plead in its *favour;* we muſt not only *allow* that Jeſus is the Chriſt, but alſo glory in his croſs and honour his laws. To confeſs Chriſt, is to ſhew a ſacred regard to his holy and ſtrict precepts; to attend regularly on the ordinances of his appointment; to explain and inculcate the principles of his religion on thoſe over whom we have influence; to countenance and encourage thoſe who appear to be his ſincere followers, and with

firmneſs and meekneſs to defend his cauſe when attacked by his enemies.

Oppoſed to the *confeſſion* of Chriſt, is, *denying* him before *men*. And we deny Chriſt, not only when we openly renounce our baptiſmal vows, and ſay to every perſon we meet, "I am an unbeliever," we deny him by *ſilence* as well as by *words*; by not obſerving his inſtitutions, as well as by *openly* throwing contempt upon them, by ſervilely following the opinions and maxims of the world as well as by ſaying in ſo many words, "We will not have this man to reign over us." Some of this deſcription may be ſurpriſed to hear themſelves ranked with avowed enemies of Chriſt, and repreſented as "deniers of the Lord who bought them." They may ſay, "we never ſpeak a word againſt the Saviour; we never deny his divinity, nor in any way oppoſe him." Let ſuch conſider that by *actions* no leſs plainly than by words, we may ſhew diſreſpect to any character; and that by tranſgreſſing one of the leaſt of Chriſt's commandments, we virtually deny him; we ſay more ſtrongly than language can expreſs, "Let us break his bands aſunder, and caſt his cords from us." Let not then ſuch deceive themſelves with falſe hopes, becauſe they zealouſly proteſt againſt infidels and unbelievers; for their *own* inconſiſtency is greater, who, allowing in ſo many words, that Chriſt is the Saviour, yet in *works* they deny him, being diſobedient and to every good work reprobate.

The object of this eſſay is to point out the obligation lying upon every chriſtian to confeſs Chriſt in the manner deſcribed above.

1. *Sincerity* requires it.

Sincerity and uprightneſs not only require that we never, in any inſtance, profeſs what we do not believe; but alſo, in certain caſes, that we plainly and openly avow our ſentiments.

When the principles or character of a friend are attacked; when we hear miſrepreſentations made uſe of, in order to hold him up as an object of ridicule; when the laugh of the company is raiſed at his expenſe, we are guilty of hypocriſy if we ſeem to join in the entertainment; nay, unleſs we teſtify our diſapprobation by words, or by withdrawing. This obſervation is plainly applicable to the caſe before us. If we hear Chriſt or his words blaſphemed, and inſtead of teſtifying diſpleaſure, ſeem well enough ſatisfied, we are certainly chargeable with diſſimulation, and it is unneceſſary to add, how much meanneſs as well as immorality this implies. "Yet if Chriſt and his religion are not maligned, is there any occaſion of ſhewing our allegiance to him?" We anſwer, That whatever a man reckons important or valuable, he very naturally makes ſometimes the ſubject of converſation. Out of the abundance of the heart the mouth ſpeaketh. Why then in religious matters alone ſhould the privilege be denied, of teſtifying what we do know; of commending what we eſteem? Why ſhould a profound ſilence be obſerved upon religious matters, when we ſpeak our opinions freely upon other topicks?

There is, it muſt be owned, ſuch a thing as giving what is holy to the dogs, and caſting pearls before ſwine; this is carefully to be avoided. To introduce the more ſublime and ſpiritual parts of

chriſtianity in the courſe of common converſation with thoſe who are plainly worldly and irreligious, or to detail matters of chriſtian experience to thoſe who have no apparent ſenſe of the importance of religion at all, would certainly be highly imprudent, however good the intention might be. Yet we contend for the liberty which the chriſtian has, regulated by prudence and by a due regard to time and place, to "bring forth out of the treaſure of the heart good things." Nay, a chriſtian's converſation, if he would act conſiſtently, will often differ even upon common topicks, from that of the world, lying in wickedneſs. He will not make the ſame references to *cuſtom*, to *faſhion*, or to the way of the world, as if theſe could juſtify any thing which the law of God and the religion of Jeſus Chriſt condemned. If he has not for the time *loſt ſight* of his principles and rules, and unleſs he is unluckily betrayed into temporary conformity to the world, he will not be heard uttering this pernicious ſentiment, which we hear ſo often from the mouths of nominal chriſtians; namely, that ſuch and ſuch things *may*, nay *muſt* be complied with, becauſe they are commonly practiſed, and it would be thought *ſtrange* if we did not conform, although the *ſpirit* of chriſtianity, and the practice of the beſt and moſt exemplary chriſtians, are plainly againſt them. The chriſtian, in ſhort, can never be juſtified, or even *excuſed*, in making *mean* compliances, that he may appear to the unprincipled, what is termed a man of *liberality of ſentiment*. By this baſe conduct he may indeed, for a time, keep in terms with the irreligious and profane, perhaps, procure from them the *honourable title* of a *liberal man*; but he will never thus be able to convince gainſayers, or win them over to the Saviour; becauſe the *difference* betwixt him and thoſe, whom he flatters himſelf he may be ſucceſsful in reclaiming, appears in this way, to be very *inſignificant*.

Still it may be ſaid, Is not religion a matter betwixt God and our own ſouls, in which the world is not at all concerned; and does not our Saviour himſelf command us to pray to our Father in ſecret, condemning the Phariſees for oſtentatious devotions? It is true indeed, that the devotional feelings are to be exerciſed chiefly in *ſecret*, that the life of the chriſtian, in its ſpring, and alſo in many of its exerciſes, is hid with Chriſt in God, and that a ſtranger does not intermeddle with the communion he enjoys with the Father and with his ſon Chriſt Jeſus. Yet ſtill true piety has its proper *outward* expreſſions, inſeparable from its exiſtence in the heart and its operations in ſecret. A good tree bringeth forth good fruit. He who is *inwardly* pious, will never be, *to appearance, careleſs and indevout*. He who walks with God in ſecret devotion, will alſo have his converſation ordered aright. He who fears God will always ſpeak reverently of his name, and will alſo reverence his ſanctuary. He will live ſoberly, righteouſly, and godly in the world. His light will ſo ſhine before men, that they ſeeing his good works, may glorify his Father in heaven.

2d. Regard to Chriſt Jeſus as his Lord and Maſter, will lead a chriſtian to confeſs him before men.

Many enlightened and illuſtrious perſons have appeared at different periods in the world, whoſe

characters we ſtill revere, and whoſe diſcoveries have been highly valuable. There is no occaſion however to confeſs any of them before men, to call ourſelves by any of their names, or to ſuffer any thing in defence of their opinions or reputation. The reaſon is obvious. They do not hold any relation to us; and while we profit by their diſcoveries, we do not reckon ourſelves bound to ſtand up for all that they ſaid or did. Their writings and diſcoveries have little or no connection with their own perſonal conduct. The caſe is altogether different with reſpect to Jeſus Chriſt. He appeared not as an ordinary human teacher. He did not merely require mankind to receive his doctrines as true; but "This (ſaid he) is the work of God, that ye believe on him whom he hath ſent." He aſſumed the character and authority, not merely of a wiſe teacher, but of a divine perſon, and claims our allegiance as our Maſter and Lord. Chriſtians then are concerned, not merely in the truths which the goſpel contains, but are alſo intimately connected with Chriſt himſelf. The honour of his doctrines, and that of his *perſonal character*, are cloſely connected. As chriſtians, then, we are deeply intereſted in the honour of our Maſter; we muſt openly avow our allegiance to him, and never be *aſhamed* either of *him elf* or of his words.

3d. It is, beſide, the expreſs command of Chriſt that we ſhould confeſs him before men.

He does not give his followers permiſſion to deny him when danger threatens, that when the danger is over, they may again ſtand forth as the advocates of his cauſe. He does not permit any ſuch *time ſerving*. "When they perſecute you in one city flee to another," ſaid he to his diſciples, thus, giving them full permiſſion, by all prudent means, conſiſtent with duty, to avoid danger. Yet when they ſhould be brought before councils, before governours, and kings, they were not permitted to ſay, we know not Chriſt, that they might be ſet at liberty. They were boldly to teſtify concerning him, to declare the important facts relating to him; and in that way of well doing to commit themſelves into the hands of that God whoſe cauſe they ſerved. Chriſtians are ſtill called to follow their Maſter, though it ſhould be to ſuffering; to hold faſt the profeſſion of their faith without wavering, to make no unlawful conceſſions, in order to preſerve liberty of life.

Jeſus foretold that one of his choſen diſciples, ſhould deny him: he *predicted* it to make it the more obſerved; and it ſerves as a ſolemn warning to believers in all ſucceeding times. Simon Peter actually denied his maſter to avoid ſuffering along with him. Afterward, however, he ſaw his ſin: he repented, wept bitterly, never repeated the offence, nay, diſcovered ſuch boldneſs, that the Jewiſh rulers took knowledge of him that he had been with Jeſus. Let us imitate Peter, not in denying, but in confeſſing our Maſter; and ſay with becoming zeal, truſting in divine grace, "Lord, I will never forſake thee."

4th. To the duty of confeſſing Chriſt, love and gratitude will naturally lead all the true diſciples of Jeſus.

We are naturally led to ſpeak in terms of commendation of the perſon to whom we are ſtrongly attached, and for whom we feel a lively eſteem. A grateful ſenſe

of favours received, naturally inclines us to deſcribe to others the extent of the benefit, and the genuine manner in which it was conferred. If then we love the Saviour, we ſhall dwell with pleaſure on his unmerited kindneſs, and magnify the riches of his grace. Gratitude will prompt us to keep up the honour of his name, to obſerve frequently, and with pleaſure, the memorial of his dying love, and to make no ſecret of it, that we *glory* in his croſs. Animated by love and gratitude, we will profeſs his religion, not merely when it is accounted honourable, but when it expoſes to contempt and perſecution: we will follow Jeſus not only through *good* report, but alſo through *bad* report; we will go forth as his ſoldiers not only in the ſunſhine, but alſo in the dark and cloudy day; not only when all is quiet and ſafe, but even when danger threatens, and the enemy advances.

We only add, that by confeſſing Chriſt, we promote the advancement of the goſpel and the intereſts of mankind, which are cloſely connected. If we are chriſtians at all, we muſt be convinced that the goſpel is indeed glad tidings, and the moſt precious gift of God to men; and that they are happy who hear its joyful ſound. We ſhall be deſirous that men may be bleſſed in Jeſus, and partake of the noble privileges of his kingdom. Now, how is this to be accompliſhed but by chriſtians confeſſing Chriſt before men? The treaſure of the goſpel is in earthen veſſels. Chriſtianity is to be propagated by the inſtrumentality of human means. Angels are not to be expected to come down from heaven to explain and recommend the religion of Chriſt: but thoſe muſt do it in their reſpective ſpheres, who have themſelves experienced its power and been made partakers of its bleſſings. If the firſt believers had kept their faith to themſelves, had concealed their principles to avoid ſuffering, the glorious truth muſt have been loſt. We could not have heard its glad tidings. The memory of what Jeſus Chriſt hath done muſt in this caſe have periſhed.

To us, however, the word of ſalvation hath been ſent. For us Paul counted not his life dear unto himſelf, that he might teſtify the good news of the grace of God. For our benefit, many have confeſſed Chriſt in troubleſome times, and have not denied their Lord. Let us not conceal from our poſterity the praiſes of the Lord and his ſtrength, and the wonderful works he hath done. While we live, let us give thanks unto him who hath wrought out for us a great ſalvation. Having received by the inſtrumentality of men, the bleſſing of a *pure* and heavenly religion; equity and generoſity ſeem to conſpire in prompting us to uſe every means for imparting the ſame bleſſing to thoſe who are at preſent deſtitute of it. We muſt own ourſelves debtors both to the Greek and the barbarian, both to the wiſe and to the unwiſe. We muſt hail the auſpicious period, and uſe our endeavours for haſtening it, "when the earth ſhall be filled with the knowledge of the Lord; when in the wilderneſs water ſhall ſpring up, and ſtreams in the deſert; and the ends of the earth ſhall ſee the ſalvation of our God."

W. B. D.

Miscellaneous.

INTERESTING ACCOUNT OF THE SOCIETY IN SCOTLAND FOR PROPAGATING CHRISTIAN KNOWLEDGE.

[Continued from page 120.]

It would be tedious and occupy too much of your time to trace the history of the society through its successive stages, the enlargement of its funds, and consequent increase of its schools to the present time. Suffice it in general to state that there are now maintained upon its establishment above three hundred teachers of schools beside missionary ministers, catechists, and pensionary students of divinity having the Gaelick language, and that the expense of their salaries amounts to the average sum of about £3600 per annum. The whole of the society's annual revenue is but about £4000; so that only £400 per annum remains for supplying their schools with books, (*Bibles*, *New Testaments*, *Spelling Books*, &c.) and for the necessary unavoidable expense of carrying on the business of so large an establishment.

The economy with which the business is conducted, is great beyond what can easily be conceived by strangers. *Three* salaries only are paid to the officers of the society; the *Treasurer*; the *Bookholder*, and *Clerk*; each of them having departments of great importance and labour, and the sum allowed to each of them is but £25 per annum. These salaries were fixed many years ago, and have never been increased. The *Secretary*, *Librarian*, *Comptroller*, and *Accountant* have no salary, nor pecuniary emolument whatever; theirs are labours of love.

But still in spite of all our economy, the unavoidable annual expense of such an establishment far exceeds our income; and were it not for the occasional and annual subscriptions and donations of the charitable and benevolent, among whom with the deepest sense of gratitude, we number the gentlemen whom I have now the honour to address, it were impossible to maintain it, and the number of our schools must of necessity be reduced.

But in making up the scheme of our schools, &c. for each successive year, and proportioning it to our ways and means, we are accustomed to count upon your long experienced liberality, and we have never been disappointed.

A taste for literature and intellectual improvement has gradually diffused itself even to the remotest districts of the Highlands and Islands of Scotland. Many petitions for more schools are annually poured in upon us. Not a few have been transmitted to me since I came to London. These with deep regret, we find ourselves obliged to refuse, merely because our funds do not enable us to grant their desire.

Our schoolmasters too are objects of our sincerest commiseration. Though I know no class of men more meritorious or better deserving of their country, than they as a *body* are, (and I know them all,) yet their salaries, (almost their sole dependence their school fees being next to nothing,) are by far too small to enable them to live with any degree of comfort. They do not exceed at an average £13 per annum. Even this sum, small as it is, in remote and cheap countries, was in former times adequate to the expense of living,

Of late, as every body knows and feels, things have undergone a wonderful change. The necessaries of life have advanced to a double price in every part of the empire, not excepting the most remote districts. Earnestly do we wish to increase the salaries of our worthy schoolmasters: but this we cannot do, without either diminishing their number or receiving an increase to our funds.

To abridge the number of teachers, when so many more are wanted and earnestly petitioned for, is a measure which no friend to religion, to his country, or to humanity, would wish to see put in practice. Much depends upon you, gentlemen, to whom God hath given the means, and, I trust, the hearts, to prevent its necessity.

To one other object, which at present is matter of great solicitude to our society, I beg leave for a moment to call the attention of this large and most respectable company; and that is, a proposed new edition of the Bible in the Gaelick language.

Gentlemen, I will not enter into the question, how far the preservation of that ancient dialect of the Celtick, the language of our forefathers, the primitive inhabitants of this Island, is an object of *just* desire.

It is the earnest wish of many wise and good men, that the whole inhabitants of Great Britian and Ireland should speak in the same tongue, and be perfectly understood by one another in their mutual intercourse; my sentiment on this point differs not from theirs. But surely while the Celtick, whether in the Irish, Welsh, or Gaelick dialects, is the existing language of great bodies of remote and ignorant people, no wise and good man will refuse to give them the means of instruction in the only language in which they are capable of receiving it. And of all the means and modes of conveying instruction and improvement, in religion, in morals, and civilization, the scriptures are without doubt, the best and most effectual.

Proceeding upon this idea, our society as soon as publick and private benevolence enabled them to do so, translated and published the Holy Scriptures in the Gaelick language. But this they could not do at once; the work was great and expensive. They published the Bible at different periods and in detached portions: in the year 1767, the *New Testament* in Gaelick by itself; and in various successive years, and in separate volumes, the several books of the *Old Testament*.

In 1796, the first edition of the New Testament being exhausted, they published another, consisting of *twenty thousand* copies. And now, some of the first printed volumes of the Old Testament are so much reduced in number, that they will scarcely supply the urgent demands of the Highlands in general, and of our own schools in particular, till a new edition can be printed.

The society have it much at heart to furnish to their countrymen in the Highlands this much desired work: but their own funds, as may easily be collected from what I have already said, are utterly inadequate to the expense. The new impression, it is proposed, shall consist of *twenty thousand* copies: the calculation of the expense, of which in printing and paper given in by the Printer, amounts to 2284*l.* 16*s.* The members and officers of the society have contributed according to their ability, and were their subscriptions to be made known, there are few who would not

pleasant reflection to me during the progress of my life. I trust that on my bed of death, it will not desert me; and it is my wish, that on my tomb my constituents may find cause to inscribe;

"HERE LIES AN ACTIVE AND USEFUL SECRETARY OF THE SOCIETY FOR PROPAGATING CHRISTIAN KNOWLEDGE."

FRAGMENTS.

MOUNT TABOR.

Mount Tabor is a lofty conical mountain, standing in the plain where the Turks formed an encampment. On its elevated summit is a very fertile spot, about half a mile in circumference, almost covered with beautiful oak trees, which bear extremely large acorns. The ancient remains of walls, trenches, and other fortifications, are also still visible on the top of the mount. The surrounding prospect is delightful. The mount of the Beatitudes appears to the north, and on the northwest the Mediterranean sea presents itself; to the east are the lakes of Tiberias, and mount Hermon; and to the south, are the mountains of Gilboa.

Mount Lebanon is seen from sundry places on the sea coast; and its *white slate* colour appears well to justify its name, which is derived from the Hebrew *leben*, signifying whiteness.

JERUSALEM.

THE number of houses at present in Jerusalem is between 3 and 4,000: its inhabitants are estimated at, Turks 10,000; Greeks 1,000; Franks 1,000; Armenians 1,000; Jews 3,500. Sir Sidney Smith is said to be the first christian, who, since the Turks have had possession of Jerusalem, has been allowed to enter it in the dress of a Frank, or to carry arms within the city. The same privilege was extended to his officers.

PREACHING.

To preach practical sermons, as they are called, i. e. sermons upon virtues and vices, without inculcating those great scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin, and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the *spring*, which is to make them all go?

Appx. to Bp. Horne's Life.

Singular and authentick instance of fidelity and grateful attachment in a negro.

A gentleman of respectability, Dr. L. was lately confined for some time in the King's Bench prison, while his fortune, involved in a chancery suit, was unjustly withheld from him. During this distressing period, he was obliged by poverty to tell his negro servant that, however repugnant to his fellings, they must part: his pecuniary difficulties being now such that he was unable to provide himself with the necessaries of life. The negro well known in the King's Bench prison by the name of Bob, replied with affectionate warmth, "No massa, we will never part! many a year have you kept me, and now I will keep you." Accordingly, Bob went out to work as a day labourer, and, at the end of every week, faithfully brought his earnings to his master. These proved sufficient for their support until the recent decision of the chancery suit by which Dr. L. obtained an award of 30,000*l.* It ought to be added to the doctor's honour that he has settled a handsome annuity for life on this faithful negro.

Review of New Publications.

A Discourse, delivered at the Ordination of the Rev. Joseph S. Buckminster, to the pastoral charge of the Church in Brattle Street, Boston. By Joseph Buckminster, D. D. Pastor of the North Church, Portsmouth, N. H. Boston. Young and Minns. 1805.

To guard the text* from misconstruction, the preacher first gives a clear and concise exposition of it, and then proceeds to enforce the apostolical charge. The considerations, by which he inculcates it, are "the dignity of a minister's office, the elevation of his station, and the design and influence of the christian ministry." Under the last of these topicks, the following observations furnish a specimen of the author's manner of writing; and, at the same time, merit attention for their intrinsick truth and importance.

The time forbids my enlarging upon the mighty influence, and astonishing effect of the gospel ministry, upon the manners, habits, and state of the world, in the first preaching of the apostles. Oracles were silenced; idols were deserted, and their temples demolished; superstition, ignorance, and errour fled; the ferocious passions of men were tamed; and pride, malice, and discord, yielded to order, benevolence, and piety. These omitted; where, in later times, has any nation obtained a just knowledge of God, or of moral, relative, and social obligation? Where has any people been favoured with a reformation of life and manners, or formed to social order and happiness, and the christian ministry has not been the principal instrument? Where has liberty been enjoyed without licentiousness, or government been maintained without despotism, in the general neglect of religious institutions, or contempt of those, who are appointed to administer them? But God hath reserved the highest honour to the christian ministry, in its personal and individual influence. When a Roman centurion was an object of special mercy, though angels were on the wing ministering to him, yet he must send men to Joppa, and call for Simon, that the grace and truth, by which he and his house should be saved, might be breathed through the lips of a minister of Christ. And when the great apostle of the Gentiles was to be called into the gospel of God's dear Son, neither the light from heaven, which was above the brightness of the sun, nor the accents of Jesus, which accompanied that splendour, superseded the necessity of a minister of peace to complete the work so miraculously begun.

On the subject of *language* proper for the pulpit, the following remarks deserve the serious regard of candidates for the ministry, at the present day.

May not the sons of the prophets, by directing their principal attention to the science of words, and their principal energies to the beauties of style, and the elegancies of composition, be in some danger of leaving their discourses empty of sentiment, destitute of solid doctrinal, practical, and experimental instruction? Will such discourses, though they may please the ear, and provoke applause, minister food to the mind, or comfort to the heart? and in the hour of reflection, when the hearer attempts to recollect and review what he has heard, will not his successive attempts, like those of the Trojan hero, embrace a shadow? Such exhibitions, in the view of the pious and discerning, convert the sacred desk, designed for dispensing the word of life and delivering the whole counsel of God, into a theatre for displaying the talents of the preacher, and sounding his own praise.

With studied design to reject the language of scripture in our devotional or didactick exercises, to fritter down its sublime and mysterious doctrines, or to explain away by subtile and forced interpretations, their obvious import, though with the plausible pretext of rendering them more level to human

* Titus ii 15. *Let no man despise thee.*

deem them liberal. Many among the opulent and well disposed of their countrymen have joined them in this good work. Near one half of the sum required, is now subscribed for, but above eleven hundred pounds are still wanting. Yet notwithstanding, the society with that trust in Providence and in the benevolence of the publick, in which they have never been deceived, have begun the work. They feel the importance of hastening it forward for the accommodation of no less than *three hundred and thirty five thousand persons*, of whom it is computed that *three hundred thousand* understand no other language than the Gaelick, or at least cannot comprehend a book written, or a continued discourse spoken in any other.

Gentlemen, I speak not upon mere information: I have travelled in the service of the society through every part of the Highlands and Islands, and have preached to congregations consisting of many hundreds who from curiosity flocked together to see and hear a strange minister: but of whom perhaps not above a dozen in each, understood what he said.

What benevolent heart would not rejoice to be instrumental in sending to so numerous a people, and these our fellow citizens, the word of God in their native language and at such a rate, as the poorest among them can afford? Who that is guided by a spark of humanity, would not wish to convey to successive generations of many thousands of children, this best and most effectual means of instruction and improvement in every thing valuable and important, whether regarding man as a member of human society, or a being destined for immortality?

One circumstance claims particular attention at present. From a variety of combined causes, unnecessary to be enumerated, a rage for emigration to America has for some years prevailed through the Highlands and Islands. Instead of diminishing, it continues to increase. It is computed by those who have best access to information, that at least twenty thousand people are engaged to cross the Atlantick during the course of the present season. Should this disposition remain, these countries will, ere many years elapse, be deprived of their native inhabitants; and surely the climate and soil contain few attractions to strangers to come to supply their place. A few solitary shepherds and their dogs will constitute the inhabitants of the Highlands and Islands. The mischief which from this unhappy change will result to the empire at large, is obvious to every man of the least reflection.

Are not the Highlands and Islands the nursery of our army? From their heath covered mountains, have not a multitude of our most gallant defenders sprung? Men, who in every field, and in every climate have covered themselves with glory? And does our country stand less in need of their assistance now, when a proud and violent foe threatens to invade our coasts and deprive us of every thing dear and valuable to us as men and as christians; as citizens of the happiest country, blessed with the noblest constitution of any on the face of the earth?

Gentlemen, is not this a time when such a people should be soothed, and by every possible means encouraged in their ancient and well known attachment to their native country? Much I

trust, the wisdom of government will see it necessary for *them* to do, for this most important purpose. And ought not *we* in our several stations, to do all in our power to promote the same valuable end? And I affirm from a thorough knowledge of these people, that we can do nothing more grateful to them than to send to them the scriptures in their native language, and schools to teach their children to read them.

Gentlemen, to be sensible of the value and importance of these schools, think only of what the Highlanders *were*, and what they now *are*. I will not resume the sad description of what they formerly were; but I assert from personal knowledge and experience, that there is not *now* upon the face of the earth a people more peaceable, more honest, or more attached to the king and constitution of their country.

Compare their character with that of the peasantry of a *neighbouring island*. It is needless to descend into particulars: the broad facts which constitute the difference are well known, and the contrast is distressing. What is the cause? Is it not, that the inhabitants of the one country are blessed with the means of education and instruction, while those of the other, uneducated and uninstructed are left to all the dismal effects, which ignorance and superstition combined, produce upon the mind and character of man?

From the schools of the society, beside their happy effects upon the civilization and improvement of the inhabitants at large, have issued numbers qualified by their knowledge of letters, and still more by their good principles and sober and regular habits, to rise in the army through all subordinate gradations to even the highest ranks, as many of them have actually done.

From the schools of the society have issued many, who in consequence of the first principles of literature imbibed in them, have been enabled to prosecute their studies and to become qualified for the places of trust and consequence in civil life, which they now occupy. There are present some, who from their own experience can bear testimony to the truth of these observations. And there are now in heaven thousands who give glory to God in the highest, that by the society, schools were erected in the Highlands and Islands of Scotland.

Need I say more, gentlemen, to prove the importance of these seminaries to individuals and to the publick at large? I appeal to the understanding of every man who hears me, whether there can be a better directed charity, than to contribute to their support and to the increase of their number?

I have spoken perhaps too long and with too much earnestness, but your good nature will find an apology for me in the interesting nature of the subject; in this perhaps too, that with me it is in some measure a personal cause, because during the best part of my life I have been intimately connected with this society: for ten years as a director, and for fourteen more as its secretary; that I have travelled much and laboured much in its service, and that still the largest portion of my time and attention is devoted to it.

Though my services are gratuitous, they are amply rewarded by the consciousness of endeavouring through this channel to promote the best interests of a very large proportion of my countrymen. This will be a source of

pleasant reflection to me during the progress of my life. I trust that on my bed of death, it will not desert me; and it is my wish, that on my tomb my constituents may find cause to inscribe;

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MOUNT TABOR.

Mount Tabor is a lofty conical mountain, standing in the plain where the Turks formed an encampment. On its elevated summit is a very fertile spot, about half a mile in circumference, almost covered with beautiful oak trees, which bear extremely large acorns. The ancient remains of walls, trenches, and other fortifications, are also still visible on the top of the mount. The surrounding prospect is delightful. The mount of the Beatitudes appears to the north, and on the northwest the Mediterranean sea presents itself; to the east are the lakes of Tiberias, and mount Hermon; and to the south, are the mountains of Gilboa.

Mount Lebanon is seen from sundry places on the sea coast; and its *white slate* colour appears well to justify its name, which is derived from the Hebrew *leben*, signifying whiteness.

JERUSALEM.

THE number of houses at present in Jerusalem is between 3 and 4,000: its inhabitants are estimated at, Turks 10,000; Greeks 1,000; Franks 1,000; Armenians 1,000; Jews 3,500. Sir Sidney Smith is said to be the first christian, who, since the Turks have had possession of Jerusalem, has been allowed to enter it in the dress of a Frank, or to carry arms within the city. The same privilege was extended to his officers.

PREACHING.

To preach practical sermons, as they are called, i. e. sermons upon virtues and vices, without inculcating those great scripture truths of redemption, grace, &c. which alone can incite and enable us to forsake sin, and follow after righteousness, what is it but to put together the wheels, and set the hands of a watch, forgetting the *spring*, which is to make them all go?

Appx. to Bp. Horne's Life.

Singular and authentick instance of fidelity and grateful attachment in a negro.

A gentleman of respectability, Dr. L. was lately confined for some time in the King's Bench prison, while his fortune, involved in a chancery suit, was unjustly withheld from him. During this distressing period, he was obliged by poverty to tell his negro servant that, however repugnant to his fellings, they must part: his pecuniary difficulties being now such that he was unable to provide himself with the necessaries of life. The negro well known in the King's Bench prison by the name of Bob, replied with affectionate warmth, "No massa, we will never part! many a year have you kept me, and now I will keep you." Accordingly, Bob went out to work as a day labourer, and, at the end of every week, faithfully brought his earnings to his master. These proved sufficient for their support until the recent decision of the chancery suit by which Dr. L. obtained an award of 30,000*l.* It ought to be added to the doctor's honour that he has settled a handsome annuity for life on this faithful negro.

Review of New Publications.

A Discourse, delivered at the Ordination of the Rev. Joseph S. Buckminster, to the pastoral charge of the Church in Brattle Street, Boston. By Joseph Buckminster, D. D. Pastor of the North Church, Portsmouth, N. H. Boston. Young and Minns. 1805.

To guard the text* from misconstruction, the preacher first gives a clear and concise exposition of it, and then proceeds to enforce the apostolical charge. The considerations, by which he inculcates it, are "the dignity of a minister's office, the elevation of his station, and the design and influence of the christian ministry." Under the last of these topicks, the following observations furnish a specimen of the author's manner of writing; and, at the same time, merit attention for their intrinsick truth and importance.

The time forbids my enlarging upon the mighty influence, and astonishing effect of the gospel ministry, upon the manners, habits, and state of the world, in the first preaching of the apostles. Oracles were silenced; idols were deserted, and their temples demolished; superstition, ignorance, and errour fled; the ferocious passions of men were tamed; and pride, malice, and discord, yielded to order, benevolence, and piety. These omitted; where, in later times, has any nation obtained a just knowledge of God, or of moral, relative, and social obligation? Where has any people been favoured with a reformation of life and manners, or formed to social order and happiness, and the christian ministry has not been the principal instrument? Where has liberty been enjoyed without licentiousness, or government been maintained without despotism, in the general neglect of religious institutions, or contempt of those, who are appointed to administer them? But God hath reserved the highest honour to the christian ministry, in its personal and individual influence. When a Roman centurion was an object of special mercy, though angels were on the wing ministering to him, yet he must send men to Joppa, and call for Simon, that the grace and truth, by which he and his house should be saved, might be breathed through the lips of a minister of Christ. And when the great apostle of the Gentiles was to be called into the gospel of God's dear Son, neither the light from heaven, which was above the brightness of the sun, nor the accents of Jesus, which accompanied that splendour, superseded the necessity of a minister of peace to complete the work so miraculously begun.

On the subject of *language* proper for the pulpit, the following remarks deserve the serious regard of candidates for the ministry, at the present day.

May not the sons of the prophets, by directing their principal attention to the science of words, and their principal energies to the beauties of style, and the elegancies of composition, be in some danger of leaving their discourses empty of sentiment, destitute of solid doctrinal, practical, and experimental instruction? Will such discourses, though they may please the ear, and provoke applause, minister food to the mind, or comfort to the heart? and in the hour of reflection, when the hearer attempts to recollect and review what he has heard, will not his successive attempts, like those of the Trojan hero, embrace a shadow? Such exhibitions, in the view of the pious and discerning, convert the sacred desk, designed for dispensing the word of life and delivering the whole counsel of God, into a theatre for displaying the talents of the preacher, and sounding his own praise.

With studied design to reject the language of scripture in our devotional or didactick exercises, to fritter down its sublime and mysterious doctrines, or to explain away by subtile and forced interpretations, their obvious import, though with the plausible pretext of rendering them more level to human

* Titus ii 15. *Let no man despise thee.*

comprehension, or in the charitable hope of conciliating the esteem of the boasters in human reason, is too manifest a declaration, that we are ashamed of the mysteries of the gospel, and that we would compound with God in our subjection to his revealed authority. Such courtly deference to the wisdom of this world may, indeed, conciliate its *professed* esteem, but it is only, as we administer strength to its infidelity, and relax the restraints upon its ruling passions. A studied neglect of scripture language, or an apparent contempt of its plainness and simplicity in performing the offices of our sacred function, so that while the bible furnishes us with a text, Plato, Seneca, or Aristotle fills up the page, is matter of grief to the pious, and of banter to the profane. It is to "begin in the Spirit, and to be perfect in the flesh."

A discourse, replete with rich, evangelical sentiments; pertinent to the occasion; impressively pathetick; and in a style, becoming the simplicity and dignity of a primitive teacher of christianity, disposes us to overlook trivial blemishes.

"Ubi plura nitent—non ego paucis
Offendar maculis."

But, if there *be* errours, the benevolent and pious author, we are sure, would regret to have them copied by *young divines*. Perspicuity is so essential to every discourse addressed to a promiscuous assembly, that phrases, not thoroughly incorporated with the English language, or allusions to what is not commonly known, are hardly admissible. "A utopian expectation" (p. 7.), we apprehend, would not be generally understood. We doubt, whether a popular assembly would understand "Scylla and Charybdis" (p. 15), as denoting two opposite sources of danger. Another allusion to a passage in the Æneid of Virgil (ibid.) might have a happy effect on a *classical* auditory; but, even in an "age of philological improvement," and in a "region of literary polish and refinement," many persons would as much require an explanation of "The Trojan hero, embracing a shadow," as they would need a translation of the very beautiful original:

"Ter conatus ibi collo dare brachia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis, volucrique simillima somno."

The CHARGE, by the Rev. Mr. Cushing of Waltham, though short, is pertinent. It inculcates an attention to the proper means of improving the dispositions and abilities, requisite for the ministerial office; and fidelity in the discharge of pastoral duties. It also reminds the candidate of the prevailing spirit of the age, and charges him to counteract it.

You are set for the defence of the gospel, in a day, in which the *peculiar* doctrines of christianity are denied and opposed, and a tender, circumspect behaviour ridiculed by some, who value themselves as standards of genius or politeness. In such a day, you will exert your courage and strength to stem that torrent of vice and infidelity that is spreading far and wide. *Contend earnestly for the faith once delivered to the saints.*

The RIGHT HAND OF FELLOWSHIP, by the Rev. Mr. Emerson of Boston, is happily introduced by a contrast of the kingdom of Jesus Christ with the kingdoms of this world. "The basis of the christian religion," it is remarked in the introductory part, "is humility, and its superstructure is love." The observation of Christ on the lordly domination of gentile rulers, with his injunction of humility and fraternal regard, is appositely cited, in confirmation of the sentiment. The pertinency of the subsequent remark is not so readily discerned:

The nature of christianity, and the

rights and duties of christians are here fully developed; nor could the folios of a hundred St. Augustines display them more perfectly.

Every person, who believes the divine mission of HIM, who *ſpake as never* MAN *ſpake*, must concede, that one of *his* ſentences is of infinitely more weight, than the ponderous folios of all the primitive FATHERS, with the addition of all the lighter productions of the recent SONS of the church.

But why is St. Auguſtine ſelected from the long liſt of the voluminous fathers? If it was from reſpect, a ſingle epithet, at leaſt, ſhould have ſhown that intention. It was not, ſurely, becauſe he wrote two tomes againſt hereticks; nor becauſe he is ſtyled the *doctor of grace;* but ſimply becauſe he wrote ten folios. The illuſtration then is allowed to be ſprightly; but we cannot help thinking the manner of it to be neither dignified, nor delicate.

When the candidate is told, "we do think you obliged to be fair and manly in controverting our opinions," there ſeems an implication of apprehended controverſy, which, it is preſumed, was not meant to be implied.

The addreſs to the church and congregation is very appropriate and impreſſive; the concluding paſſage however, originally deſcriptive of the joy of the prophet, on the foreſight of the advent of the divine Perſon, who was to be *a light, to lighten the gentiles*, is, we think, too boldly applied to an ordination ſolemnity.

Religious Intelligence.

ABRIDGMENT OF MR. KICHERER'S ACCOUNT.

[Continued from page 80.]

ABOUT this time, ſeveral Corannas from the Great, or Orange river, arrived at our ſettlements, repeating their invitation for us to viſit their country, which is about 300 miles diſtant. After a council with our old people, who determined to follow us, we ſet out in May, 1801. We found the country, through which we paſſed, more populous than we expected. Proceeding on the journey we were joined by Cornelius Koopman, who was ſoon ſtricken with conviction. His natural carriage was proud, but as ſoon as the grace of God touched his heart, the lion was changed to a lamb, his haughty deportment was laid aſide, and he appeared with that humble ſpirit, which is always the ſureſt ſign of grace in the heart. His whole converſation now was ſuch as becometh the goſpel, and he became a pattern of godlineſs. In one converſation, among other devout things, he ſaid to me, "I am ſo poor here, I know not how to provide for my family; I would gladly clothe my children, were it only in ſheep ſkins; but alas, I have no ſupplies; for my few ſheep are all gone: yet I had rather *ſtarve* here where Jeſus is preached, than return to ſerve thoſe chriſtians, who never told me of God, or of Jeſus, or of the way of ſalvation."*

Every day would he walk forth, three, four, or five times into the ſolitude of the wilderneſs to hold converſe with Jeſus in prayer. Many times have I followed, and ſeen him at a diſtance wreſtling with God. It was his cuſtom about ſunſet to take with him two of his children, whom he tenderly loved, to be preſent at his ſolitary devotions. Often had I the pleaſure to obſerve numbers of my poor people, one here behind a rock, another there under a buſh, earneſtly engaged in private prayer. Seldom did Cornelius fail to appear with his two little ones in his arms, or led by his hands, whom he

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* How does this reprove and condemn thoſe nominal chriſtians, who remove from a powerful goſpel miniſtry to a place deſtitute, only to promote their intereſt. Editor.

taught to bow with him on their little knees before the Lord. Arriving at the Great River, we rejoiced to find a great hunger for the bread of life; ſome wept and others fainted under the preaching of the word. While we were engaged with about twenty Hottentots in clearing a piece of land for cultivation at Reed Fountain, the Corannas brought us every day three ſheep, and three hollow bamboo canes full of milk as a preſent.

Sleeping one night with Mr. Scholtz and my Hottentots, the barking of our dog gave me much diſturbance; but the Hottentots underſtanding the creature better than I did, looked round and diſcovered a lion, creeping near us like a cat. They ſnatched their guns, which he perceiving inſtantly fled. As brother Scholtz and I lay on the ſide next to him, and muſt in a few moments have been the victims of his rage, had not the dog alarmed us, we felt peculiar gratitude for this new deliverance.

Being comfortably ſettled, we found ourſelves ſurrounded by people of different tribes, Corannas, Namaquas, and Hottentots, Baſtard Hottentots, i. e. thoſe Hottentots, one of whoſe parents is of ſome other nation, and Boſchemen. The Corannas and Namaquas were in ſervitude to the Baſtard Hottentots, being ſubdued by a bloody chieftain, called the AFRICAN. This man having murdered his maſter, collected a band of robbers, with whom he made incurſions into the Namaqua and Corunna countries. Some of theſe timid people requeſted that he would reſtore a ſmall part of the property he had taken, one cow for a family, that they might ſave their ſtarving children. The wretch promiſed to comply, if they would croſs the river to fetch the cows themſelves. When they came he treacherouſly ſeized them, tied them to trees, maimed them, cut out their tongues, or ſhot them dead. The remnant were glad to be his ſervants, for the ſake of a wretched ſubſiſtence, being allowed little more than the milk of their ſheep. Theſe people attached themſelves to us in hopes of protection. Our labours were ſoon attended with ſucceſs; the tears ſhed by theſe people cannot be numbered; and though *all* theſe ſtrong impreſſions might not end in a ſound converſion, yet we have reaſon to believe that in many inſtances they did.

Returning from Great River on horſeback with only one Hottentot, we were obliged to ſleep one night in the open field. Being waked by the noiſe of our horſes, we diſcovered a lion, 20 or 30 yards diſtant, his eyes burning like candles. The Hottentot preparing to fire his piece, deſired me to ſet the graſs in a blaze. In a moment we had a full view of the huge animal, his mane erect, juſt in the act of leaping upon us. My companion fired, and the lion fled. In the morning, we could trace his bloody ſteps on the ground. This proved our deliverance more conſpicuous, for a lion wounded *ſeldom* retreats till he has avenged his blood. It was the Lord, who ſhut the mouth of this foe. On our return home, we found that a lion had deſtroyed eighteen of our oxen.

I now received intelligence that Stephanos, after leaving us at Zak river, had gone to a horde of Baſtard Hottentots, and ſet up for a miſſionary and prophet, and had eſtabliſhed uncontrolled authority among them. He wallowed in brutal crimes, and if any objected, they were put into the ſtocks or beaten unmercifully. Stephanos had built a temple, reſting on pillars, and raiſed an altar, on which he offered ſacrifices. A number of his ſelect diſciples like himſelf, lay in trances ſeveral hours; they ſaw viſions, and when they awoke, they pretended to deliver meſſages from Gabriel or from God himſelf. Did Stephanos wiſh to gratify his covetouſneſs, his revenge, or his luſt, he pretended to receive a permiſſion from heaven. If any of his friends became diſſatisfied or cool he threatened them with the judgments of God, yea, with the conflagration of the whole world. He preached againſt us, and we feared his influence would ſpread. It was, therefore, determined that I ſhould go out to ſtop his diabolical proceedings. As the meaſure was dangerous, I took all our armed men with me. Stephanos hearing of our approach, called his followers together; delivered them various meſſages from heaven, told them this was the moment to prove their attachment to God and his prophet; but if they were unfaithful, fire would inſtantly fall from heaven and conſume them.

We drew near them; their eyes ſparkled with rage; Stephanos came forward, and offered me his hand; I

refuſed it, but aſked him to walk with me under a tree, and we would decide the matter. Our people followed. I diſputed him four hours. He inſiſted chiefly on the prophecy of Joel, concerning the dreams and viſions of the latter days, and on ſome paſſages in Revelations. My people were ſatisfied. He and his followers were not convinced by my arguments. They were more enraged, and ſeemed diſpoſed to violence; Stephanos conveyed an idea of the chief of hell; his eyes rolled and flaſhed; his tongue moved inceſſantly, and he endeavoured to juſtify his crimes by examples from ſcripture Knowing him to be a fugitive from juſtice, I thought it my duty to ſeize him, that he might be returned to the Cape for puniſhment. My people inſtantly obeyed my order, and made him a priſoner. In a moment his creſt fell, and in the French language, which his people did not underſtand, he requeſted me to ſet him at liberty, and promiſed he would leave the country. I replied that if I were convinced of his penitence, I might perhaps releaſe him. He then ſpoke to the people in a crying tone, acknowledged that he had impoſed upon them, that if they went on in his ways they would certainly go to hell, and that they ought to thank God, who now had ſent them teachers of the truth.

This confeſſion had a wonderful effect on the multitude; they crowded round me, and thanked me for what I had done, and expreſſed the greateſt joy at their deliverance from the ſhackles of this tyrant. They now wiſhed to ſend him naked into the deſert; but I interfered, and he was furniſhed with proviſions, and a guide to direct him into the Namaqua country. On his journey, an officer of militia recognized him, and attempted to arreſt him; but Stephanos cut his throat with a razor, he had concealed in his book, and fled, and joined *the African*, the robber, who has been mentioned; with whom he now roams the deſert.

Having continued at Great River about ten months, we found the land would not ſupport our cattle. It was determined we ſhould ſeparate, and in March, 1802, the river being low we croſſed it; but in ſuch a dry time, we could not paſs the deſert; therefore we erected ſheds of boughs for a temporary reſidence, till we ſhould return to Zak river. About this time, General Dundas, the Britiſh governor of the Cape, made me a preſent of £100, and offered me the pariſh of Rodezand. This offer I declined.

Some of the Boſchemen about Zak river, who expreſſed a deſire for our return, miſchievouſly told us that conſiderable rain had fallen in the deſert. We commenced our journey, but ſoon found that they had been falſe. We travelled till the third day, without a drop of water. The cattle were in great diſtreſs; their looks were expreſſive of anguiſh, and their piteous lowing ſeemed to forebode our deſtruction. At length we found a ſmall ſpring; juſt as we were going to drink, we diſcovered to our amazement, that the water had been poiſoned by the Boſchemen. We knew not what courſe to take. I deliberated whether I ſhould call the people together for a publick prayer meeting; but concluded to addreſs the throne of grace in a private manner, being ſupported by brother Scholtz. The Lord graciouſly heard our ſupplications and in a few hours, ſhowers of rain gave us relief. We praiſed the name of Chriſt, and reſted two days to recruit our cattle. The night preceding our departure, the Boſchemen ſtole 80 of our oxen, but we recovered 73 of them. Soon after I left my flock to the care of brother Scholtz, and haſtened forward myſelf with three companions to the neareſt farmers, partly that I might gratify my extreme longings for *bread*, not having had any for half a year. The ſight of the firſt houſe gave me inexpreſſible joy. My firſt requeſt was for a piece of bread, which I inſtantly devoured. Soon after I reached my home near Zak river. My dear Cornelius was overjoyed. "Oh, Sir," ſaid he, "what happy times we formerly had here! This houſe, could it ſpeak, would tell what thouſands of gracious words have been ſpoken here, and how good the Lord has been to us poor Hottentots."

Making a journey to Cape Town I was again offered the church at Rodezand; on my return, I aſſured my people I would never leave them if they would be more diligent; but told them that if they ſhould grieve me, as they had done by their idleneſs, I *muſt* leave them. They promiſed every thing,

and began a more commodious church; but their indolence again ſoon prevailed. I repeated my declaration, adding that in *eight* days I would leave them, unleſs they increaſed their diligence. A moſt affecting ſcene followed. They began to weep, and entreat me ſo importunately, that my heart melted within me. I gave them my word I would not leave them. Their joy was now exceſſive. Many of them claſped their arms round my neck, and I was convinced they loved me more than I had imagined. In ten months I formed here a regular ſettlement. Our church will hold 800 people; we have a good dwelling houſe, and garden; the baptized Hottentots have built them decent dwellings in the farmer's ſtyle; the heathen have ſmall huts. We have a yard for our cattle encloſed with a high wall, and fields of corn. While we were labouring to civilize theſe people, the work of the Lord proſpered in our hands; ſome obtained a full aſſurance of their adoption. On the 3d of Oct. 1802, I baptized four Hottentot men and two women. They had the preceding day, given a ſatisfactory confeſſion of our calviniſtick creed, and that they had found conſolation in the truth. In the evening we celebrated the Lord's ſupper. Our new brethren and ſiſters from the heathen partook with us, and we felt perfectly united with them. When leaving the chapel, it was affecting to ſee how the Hottentots congratulated the new brethren, how they encouraged them to live entirely to Chriſt. One exclaimed, embracing his new baptized friend, "Ah, my dear brother, let go the world, and its allurements; they are crucified to thee by the death of Chriſt; live and ſuffer for him, keeping in remembrance your vows, and the holy Tri-une God will make good his promiſe to you; now you have nothing to do, but aſk, and he will give you all you need."

At the cloſe of this, and all ſacred days, it was affecting to ſee the whole congregation, immediately after ſervice, diſperſed over the fields and hills to meditate, and pray over what they had heard. Wherever I went, I ſaw perſons engaged in ſolitary meditation, or lying on the ground, or behind the buſhes, or between the clefts of the rocks, pouring out their ſouls to God in prayer. On Lord's day no buſineſs is done; no victuals is dreſſed till after the publick ſervice: no perſons are ſeen loitering about; there is but one buſineſs, and that buſineſs the ſervice of God.

On the 22d of December, a number of chriſtians and heathen arrived from various parts to be preſent at a baptiſmal ſolemnity. On the 24th, the adults to be baptized were examined. They were four men, and twelve women. Some queſtions were put to the children. One little girl between 8 and 9 years of age, ſpoke for half an hour with great propriety. On the 25th, I baptized the 16 adults and 27 children. It was a bleſſed ſeaſon. On the 15th of January, 1803, I baptized three men, ſeven women, and twenty four children. This was two days before I left Zak river for Europe. I left 83 baptized people in the ſettlement; the whole population was about 600.

In the courſe of the year 1802, I had a viſit from brother John Kock, who with three of his Bootſuannas, and their families had travelled to Cape Town. He related to me a curious fact. He preached to the Bootſuannas, who are more intelligent than the Hottentots; but for ſome time without any ſucceſs. One rainy night, a Bootſuanna being in the field, and not ſucceeding in producing fire in the uſual way by rubbing two ſticks together, it came into his mind that he would pray to Jeſus, whom he had heard could anſwer the prayers of his people. To his ſurpriſe, the next attempt was ſucceſsful. This induced him to be more attentive to the goſpel preached. He became a hopeful convert. One of thoſe, who attended Kock, was a chief, and aſked me many pertinent queſtions, as whether the baptiſmal waters differed from the rivers of Caffraria; whether Jeſus was the ſaviour of Caffers as well as of Hottentots; how he could be God and man. He urged me to viſit his country, promiſed to prepare every thing for me, and aſſured me it would be the happieſt day of his life when he ſhould ſee me at his Kraal. He even offered to go with me over the great water.

About the ſame time I had an agreeable viſit from brother Anderſon, who informed me that the work of the Lord proſpered at Great River.

On the 17th of January, I took leave

of my dear affectionate people at Zak river to take my paſſage for Europe.†

The following "account of the commencement and progreſs of an Inſtitution (founded March, 1803) for the relief of poor and deſtitute children, throughout the Iſland of St. Chriſtopher," drawn up by Mr. CLEMENT CAINES, cannot fail to intereſt and gratify the beſt feelings of our readers. We are happy in exhibiting ſo valuable a document; an example ſo worthy the imitation of the friends of piety and humanity.

A TRAIN of affecting incidents about five months ago directed the attention of the community to the helpleſſneſs and ſufferings of children, who were left by the death of their parents without ſupport or friends.

Their deſtitute and wretched condition became the ſubject of general converſation and general pity. The compaſſion, which it excited, influenced the publications of the day, and in conſequence of hints communicated in the papers, a meeting was propoſed, at which the humane and charitable might contribute their aſſiſtance, and digeſt a plan for the relief of indigent children throughout the iſland.

Dear are the offices of humanity. Every perſon, who undertakes their diſcharge, and every incident, which furthers their completion, it is delightful to notice. The ſignature, which convened the friends of infancy and indigence, was that of William Thomſon. The houſe at which they firſt aſſembled was that of Doctor Armſtrong. There the benevolent diſpoſitions of the inhabitants of St. Chriſtopher became manifeſt, and to this ſource may be traced the numerous ſtreams of charity, which have ſpread themſelves over the iſland; which promiſe to diffuſe relief and happineſs in all the directions they have aſſumed, and through the whole extent, over which they flow.

Pecuniary contributions were in the firſt inſtance ſuggeſted and reſorted to as a means of procuring for the inſtitution ſufficient funds to eſtabliſh and ſupport it. A number of benevolent and reſpectable individuals adopted this idea, and ſubſcribed liberally in conſequence of it. The Mount Olive Lodge of Freemaſons caught the charitable ſympathy. Governed by and revealing their principles, which ſcorn the narrow ſelfiſh policy of aſſociations and orders, they ſet an example of general benevolence, no leſs honourable to themſelves, than important to the inſtitution. The Parochial Veſtries of the colony recognized the ſame impulſe, and applied to the relief of poor and deſtitute children a part of the ſums, which were levied for indigence, whatever might be its claims upon charity or its abuſe of her benefactions. Lord Lavington, the governour of the leeward iſlands, being appriſed of the plan, which was in agitation to relieve the pooreſt and moſt helpleſs deſcription of ſubjects to be met with in his government, manifeſted his reſpect for their claims by the liberality of his donation. Actuated by ſimilar ſentiments the Council and Aſſembly of the iſland of Saint Chriſtopher voted for the furtherance of the eſtabliſhment the ſum of three hundred pounds.

The plaſtick hand of charity moulds every thing to its purpoſes. Not pecuniary contributions alone but whatever it poſſeſſes, whatever it can procure, becomes a fund for the furtherance of its views and the accompliſhment of its darling object. The phyſician's ſkill, the mechanick's labour, the conſolations of the divine, are mixed and multiplied bleſſings, of which ſhe avails herſelf to mitigate the ſufferings of the diſtreſſed.

In aid of the inſtitution for relieving poor and deſtitute children, their coincidence was no leſs ſtriking, than important and praiſeworthy. Although it has been ſaid, that to relinquiſh our expectations is more painful than to beſtow, what we have acquired; yet this ſacrifice was made by the profeſſion of phyſick for the furtherance of charity. The characters moſt eminent in their profeſſion, engaged gratuitouſly and in rotation to preſcribe and furniſh medicine for any of the children, who might be afflicted with ſickneſs. Nor was the more important object, the

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† Mr. Kicherer's parting was very affecting. The poor people wept bitterly. They laid hold of his hands, and ſaid they could not let him go. They ſaid they would pray to God to bring him back ſoon; they thought they muſt die if he did not return. They apprehended their ſins in not prizing his miniſtry occaſioned his departure. A gentleman who ſaw them after Mr. Kicherer's departure, ſaid that no perſon muſt mention his name to them, and if any did, they would be affected and weep much. He promiſed them to return if poſſible. He left London, Dec. 21, for Holland, expecting a paſſage thence to the Cape very ſoon.

ſouls of the poor infants neglected, while their bodies were ſhielded againſt the conſequences of diſeaſe. Scarce a clergyman in the iſland omitted to add to his pecuniary ſubſcriptions the more valuable donation of his time, his anxiety, and his perſonal exertions. Several tradeſmen of note made a tender of their ſkill and ſervices. A maſter carpenter offered to ſuperintend, without any charge to the inſtitution, the buildings, that might be neceſſary to furniſh the children with a commodious dwelling, and appendant offices. A worthy and benevolent maſon took upon himſelf the trouble of erecting their oven. And the printer of the Saint Chriſtopher Advertiſer requeſted, that the amount of his charge for publications on account of the eſtabliſhment would be accepted as his mite toward its ſupport.

Upon the ſecond meeting of the contributors to this benevolent and laudable inſtitution a houſe for the reception of the children became a ſubject of conſideration; and the hiring of it, as well as the procuring of proper inſtructors and ſuitable attendants, was undertaken by Mr. Hobſon the chairman.

To the ſame benevolent character the inſtitution was indebted for the ſcheme of a publick oven from which the children would be provided with bread of an increaſed weight and improved quality without any addition to the price. The ſaving to the inſtitution upon this article was conſiderable, and it was augmented by other profits, which equally reſulted from the ſenſible and benevolent contrivance of Mr. Hobſon. A baker was ſet up in his buſineſs with the funds of the eſtabliſhment, and recommended to cuſtomers by the patronage of its friends. In return for their countenance and ſupport, he divided with the children of the inſtitution the gains of his calling. This ſource of income, added to the reduction of the price upon the article of bread, was conſidered as tantamount to a ſimple donation of three hundred pounds per annum.

What a ſcene to reflecting and delighted humanity does this judicious and lucrative ſcheme unfold It preſents to her the hope, that out of a proviſion made for the hungry, the naked, the ſhelterleſs and the deſtitute, an income would offer itſelf ſufficient to relieve all their wants, calculated to provide cheap and wholeſome neceſſaries for the rich, and to obviate the fatal practices of thoſe who deal in articles of indiſpenſable neceſſity.

From the bakers of every inſtitution, ſimilar to that eſtabliſhed in St. Chriſtopher, might be obtained bread of the beſt quality, at a reduced price, that would outweigh the eſtabliſhed aſſize. From its butchers might be obtained meat with an equal ſuperiority in quantity and goodneſs. From its woollen and linen drapers clothing recommended by the ſame advantages. A correſpondent ſaving would be the condition upon which they gave their cuſtom to every other claſs of their tradeſmen. And a participation in the profits of their buſineſs would be ſtipulated for and eſtabliſhed in conſideration of the patronage, and in return for being ſet up by the funds of the inſtitution.

All the baleful practices of trades, which prey upon and poiſon whom they feed, would be aboliſhed. The fraudulent baker, with his loaves of allum finely ground ſand, lime and pounded beans, would forfeit the cuſtom, which he had duped and rendered deadly. The butcher with his chalk fed blown up veal, would ſee his unnatural aliment grow putrid in his ſhambles. While the moderate hard working tradeſman would inſure a ſubſiſtence for his family during his life and an aſylum for them at his death, by dividing the profits of his buſineſs with an inſtitution, that had enabled him to undertake it with advantage and proſecute it with ſucceſs.

Oſtentatiouſly to diſplay the ſeductive patronage of elevated characters is the common artifice of trade to attract cuſtom. And yet the protegee is often ſo worthleſs, that to realize his hopes is an encouragement to impoſition and diſhoneſty. And the patron is often ſo bad a judge of merit, that to imitate his example is an affront to diſcernment and taſte. But the man, who gives his cuſtom to the baker of a charitable inſtitution, half the profits of whoſe buſineſs is allotted to the ſupport of poor and deſtitute children, this benevolent purchaſer conſecrates an offering to charity with every farthing he lays out, and eſtabliſhes a claim to the bleſſing of heaven

with every morſel he puts into his own mouth, or provides for the mouths of his family.

If pompous titles are to be adopted as baits for cuſtom, let the ſplendid character, which points out an alliance with virtue, be aſſumed by the tradeſmen who are connected with charitable inſtitutions and can boaſt of their patronage. Could it be inferred from the inſcription over his ſhop, that a baker contributed to the ſupport of poor and deſtitute children three hundred pounds a year out of the profits of his buſineſs in a ſmall and not very populous Weſt Indian Iſland, every paſſenger as he went by would bleſs the man and invoke bleſſings on his trade. The heart of every purchaſer while he contemplated the loaf which he had bought would overflow with virtuous ſenſibility. "I, even I," the poor widow would an hundred times repeat to herſelf, as ſhe ſurveyed her daily bread, "have contributed to the feeding of a multitude of little ones, whoſe parents left them as deſtitute as mine would be were I to die tomorrow. As mine would be, if this humane eſtabliſhment were not open for their reception, when deprived of the ſtay, which my feeble age and trifling earnings afford them."

Eſtabliſhments, upon the plan of the inſtitution for the relief of poor and deſtitute children, often moulder away from the indifference and neglect of thoſe, who undertake or are appointed to their ſuperintendence. Officious intermeddling is little to be apprehended. Malignant interference leſs. Caution therefore in the nomination of regulators is as ſuperfluous in fact as ſpecious in opinion. It is an impoſing term that never applies to the ſubject. The material conſideration is to enſure a ſufficient number of zealous, active members, who will invariably devote to its ſupport their time and their anxiety. To accompliſh this object every barrier to aſſiſtance or even advice ſhould be removed, and the certainty of obtaining a ſufficient number of benevolent cooperators ought to be enſured by the acceptance, nay invitation of all. If ſome abſent themſelves others will attend. If ſome are negligent others will be aſſiduous.

That no one who had the ability or inclination to be uſeful might be excluded from taking a part in the welfare of the children, every ſubſcriber to the eſtabliſhment became a member of it by the mere act of contribution. However trifling what he beſtowed; yet his donation was received as an earneſt of good will, that gave him a right to interfere in the concerns of the inſtitution. Although his pecuniary aid was inconſiderable, his zeal and activity might be of importance; or his talents might ſuggeſt to the liberality and opulence of others, what the narrowneſs of his own income forbid him to attempt.

All the branches of the inſular legiſlature were particularly nominated members of the inſtitution, and many of them, individually as well as collectively, afforded it the moſt eſſential ſervice.

The commander in chief of the leeward iſlands ſhed a luſtre on the eſtabliſhment by accepting the office of its preſident. But the brilliant acquiſition of a governour's name and rank was ſoon forgot in the private patronage and perſonal feelings of Lord Lavington. To theſe a debt is owing that acknowledgments can never pay nor humanity ever forget.

While rank was ſolicited, and patronage obtained, the important and ſingular ſervice, which could be rendered to the inſtitution by the female part of the community, was not neglected. The ladies of the iſland were requeſted to direct toward it their attention, and to beſtow on it a portion of the animated perſeverance, with which they proſecute whatever they undertake. This has been granted. And to the ladies of Saint Chriſtopher the children of the inſtitution are indebted for a number of conveniences, which the coarſer talents of men are little adapted to contrive or procure.

Although the number of perſons entitled to take a part in tranſacting the buſineſs of an inſtitution, that has for its object the ſupport and education of children, cannot be too ſtudiouſly enlarged: yet it is neceſſary that particular ſuperintendants and inſtructors ſhould be carefully ſelected. In conformity with this principle, twenty four ſuperintendants were appointed to inſpect the treatment and tuition of the children. This taſk they performed in rotation and for a ſtated period. Six undertook it for the firſt month. The ſame number ſucceeded them for the

ſame time, until the whole twenty four had diſcharged their duty in turn. There was in this manner kept up a regular ſeries of ſelect guardians, who without interruption watched over and provided for the welfare and inſtruction of the children.

In all caſes where buſineſs is to be tranſacted, the object of which is permanent, it will be found neceſſary to fix upon ſtated periods for its conſideration and arrangement. To meet this neceſſity it was laid down as a rule by the inſtitution, that the ſubſcribers to its ſupport ſhould aſſemble on the firſt Monday of every month to ſuggeſt and eſtabliſh whatever changes, or additional regulations the lapſe of time or an alteration of circumſtances might have made requiſite. And as occaſional buſineſs, not admitting of delay, might occur during the courſe of the month, it was on emergencies permiſſible for any three of the ſubſcribers to convoke a general meeting, by inſerting for that purpoſe a notice in the publick paper four days before the meeting aſſembled.

The grand deſideratum in this and every ſimilar inſtitution remained however ſtill to be ſought for. No perſon had yet preſented himſelf, who would be anſwerable for the general, conſtant, and uninterrupted care of the children. The ſuperintendants were occaſional viſitors and inſpectors; but there was required a fixed, reſidentiary guardian and inſtructor, who would dedicate to them the whole of his time, rendered more precious by his anxiety. Who would conſecrate his talents and ſolicitude to their improvement in virtue, knowledge and behaviour. This was an obſtacle to the completion of the plan that ſeemed inſurmountable. Nor would it have been ſurmounted, but for the boundleſs philanthropy of Doctor Blyth. He devoted himſelf to the taſk. Here therefore perhaps occurs the fitteſt occaſion for recapitulating and acknowledging the multiplied ſervices, which Dr. Blyth has rendered the inſtitution.

To his literary communications and appeals it was in great meaſure owing that the attention of the publick became attracted toward the objects of the charity. In the progreſs of the eſtabliſhment, his attendance and aſſiduity were unremitting. His communications and hints frequent and valuable. But upon the reception of the children into the houſe provided for their reſidence, the intereſt, which he took in their welfare, conſummated the humane and virtuous taſk in which he had engaged. He aſſumed the office of a guardian, and ſubmitted to the duties of a ſchoolmaſter. While he watched over the morals and trained the hearts of the children to virtue, he inſtructed them in the humbleſt rudiments of ſcience; taught them their letters and their alphabet; and ſingularly contrived to render the art of writing an amuſing preliminary and neceſſary vehicle to the art of reading. No leſs than thirty pupils are at this inſtant reaping the fruit of his benevolence and inſtruction.

Such is the number of deſtitute children, who are already admitted to every privilege that humanity could deſire for her favourites, or wiſdom ſuggeſt in conformity with her views. They are all of them lodged and clothed, fed, taught and treated, with greater attention to health, comfort, ſafety, morals and learning, than falls to the lot of moſt of thoſe, whoſe parents pay deareſt for the education of their offspring. Content and happineſs appear in every face. Docility and obedience are allied with cheerfulneſs and pleaſure. A few days have wrought a viſible improvement in the manners, ſeemingly in the diſpoſitions, of the children. The foundations of morality are already laid. A proficiency in uſeful literature and in the habits of uſeful induſtry is begun, and promiſes ſoon to complete every object of a plan, equally judicious and charitable. Of a plan that has been inſtituted for the relief of the deſtitute and helpleſs, the information of the ignorant, and the amendment of the diſſolute and miſchievous.

(To be concluded in our next.)

Literary Intelligence.

GREAT BRITAIN.

A LINE of TELEGRAPHS, it is ſaid, will be eſtabliſhed, at the expenſe of individuals, from Liverpool to Holyhead, for the purpoſe of announcing the arrival of ſhips bound to Liverpool, and of procuring pilots. Another line has been ſuggeſted from Liverpool to Hull,

through Manchester and Leeds; and another from Liverpool to London, through Chester and Birmingham. These several lines would not cost, it is said, more than £15,000; and it is supposed that the number of messages sent through them, to be paid for at the rate of a guinea for eight words per hundred miles, would yield to the undertakers a profit of two or three hundred per cent. Should the advantages of this scheme be demonstrated by private adventure, we may expect to have it taken up and applied by government, for domestick and commercial purposes, to the whole united kingdom.

It appears from papers laid before the House of Commons, that the total money raised by the Poor's Rate, and other Rate or Rates, within the year, ending Easter, 1803, was £4,952,421. 14s. 11¼d. Of which sum was expended in Suits at Law, Removal of Paupers, Expenses of Overseers, &c. £187,904. 10s. 3d. Total Rates raised in Wales, in 1803, £176,424. 18s. 8¼d. Of which was expended in Law and Removal of Paupers, £5,919. 2s. 10¼d. The total expenditure in England and Wales, as made up from 13,889 returns received, is £5,128,846. 13s. 7¾d.

The average sum levied for the Poor's Rate in England, is 4s. 6d. in the pound. In Wales, 7s. 3d.

The twenty second Report of THE SOCIETY FOR BETTERING THE CONDITION OF THE POOR, has been recently published. We shall briefly notice its contents.

1. *Extract from an Account of the Ladies Committee for promoting the Education and Employment of the Female Poor.* By THOMAS BERNARD, Esq This committee is formed from the Ladies, who subscribe to the general purposes of the society. The proposed objects of its attention are, 1. The forming of similar committees in provincial towns and in the metropolis. 2. The promoting of the moral and religious education of the female poor, by endeavouring to increase the utility of female schools already established; by encouraging and assisting the establishment of them, where they are not already provided; by recommending proper books, and pointing out the best mode of teaching the children, and of managing the schools. 3. The supply of healthful domestick employment for the female poor. In order to the attainment of this important object, influence and example are to be employed to promote the use of those articles which may be manufactured by the female poor at home; and to prevent men from being employed in occupations which might be more properly conducted by females, viz. milliners, haberdashers, stay makers, ladies' shoemakers, teachers of writing, reading, musick, drawing, dancing, and languages in female boarding schools, &c. It is also proposed to form a seminary for the purpose of educating the unprovided daughters of clergymen, officers, &c. for governesses, &c. A still more useful object, we apprehend, would be the formation of an institution for the education of mistresses for charity schools; and we hope that it will not be overlooked by this excellent society.

2. *Extract from an Account of a Lying-in Charity at Woolwich.* By JOHN ROLLO, M. D. This charity was formed in 1794, for the relief of indigent wives of soldiers of the royal artillery; the object being to supply them with a midwife, and with a pound of meat, a pound of bread, and a pint of porter per day for the first fortnight. In 1803 relief was given to 96 women at the expense of £58. 14s. 7d. The whole number relieved since 1794 is five hundred and forty six.

3. *Extract from an Account of the Provision made for the Poor of Wymeswould.* By the Rev. R. A. INGRAM, B. D. A plan has been adopted by which most of the poor of the parish are enabled to keep cows. The consequence has been an increase of their comforts, and a diminution of the parish rates.

4. *Extract from an Account of a Charitable Bank at Tottenham, for the savings of the Poor.* By Mrs. WAKEFIELD. This bank is guaranteed by six trustees, gentlemen of fortune, most of them possessing considerable landed property. It is open for receipts or payments only on the first Monday of every month. Any sum is received above one shilling; and five per cent is given for all that lies twelve months: but every person may recall his money any day the bank is open. The poor are thus enabled to make a little hoard for sickness or old age without danger or inconvenience.

5. *Extract from the Parochial Returns lately made with regard to the State of Education in Ireland.* By THOMAS BER-

NARD, Esq. By returns from 202 parishes it appears that *above two-thirds* of the poor children in Ireland are entirely without instruction or the means of education: and that in some places these are entirely wanting. The impediments to the instruction of the poor are, the want of schoolhouses and proper schoolmasters, the poverty of the parents, and the want of proper books. WHOLE PARISHES ARE STATED TO BE WITHOUT A BIBLE OR ANY OTHER RELIGIOUS BOOK; (a fact, which we hope will catch the eye of some of the managers of *the British and Foreign Bible Society.)* It appears, that the Irish poor were never so anxious as at the present time that their children should have the benefit of instruction. So strong is their wish on this point, that the children of papists attend protestant schools, and the children of protestants, catholick schools, "whenever education, not conversion, is the object." In the latter case, the children are instructed in the scriptures, and the catechism of the church of England. The New Testament is now read in many catholick schools: and an opinion is expressed, even in the most ignorant and bigotted parts of Ireland, that "if proper protestant masters were appointed, *and no works of controversy taught*, the children of catholicks would attend them." This statement is followed by some suggestions for improving the condition of the Irish, which we earnestly hope may meet with attention from government.

6. *Extract from an Account of a School in the Borough Road.* By JOHN WALKER, Esq. Of this school we have already given some account. The teacher, Mr. Lancaster, has, at present, under his tuition, upwards of seven hundred boys, and he intends to extend his establishment to 1000. Two of his sisters have set on foot a school for girls on a similar plan.

7. *Extract from an Account of the House of Refuge at Dublin.* By the Rev. Dr. GUINNESS. The House of Refuge was established on the 1st of Feb. 1802, for the relief of destitute young women under twenty years of age, who are either orphans or whose parents can afford them no shelter from vice and misery. No one is admitted till the cause of her having left her last place is ascertained, and satisfactory proof has been obtained of her previous modesty, honesty, and sobriety. In that case, she is here sheltered from poverty and vice, until a suitable place can be provided for her. The young women are daily visited by some of the governesses, who superintend their instruction, and take a lively pleasure in marking the progress of amendment in their appearance and circumstances. From the opening of the house thirty one young women were received; of whom fifteen were provided with respectable places, two dismissed for bad behaviour, three taken out by friends, and eleven then remained.

8. It appears from the Appendix, that a commission warehouse was opened in the 4th of June, 1804, at the request of the society, by Messrs. Corsten and Shackle, Ludgate-hill, for the sale of Straw Platt, manufactured in schools, or by cottagers or others, who may not have advantageous means of disposing of it.

Obituary.

At Copenhagen, the chamberlain and knight BERNT ANKER. His commercial connexions extended to all parts of the world.

In France, Baron HEMPESCH, formerly Grand Master of Malta.

In Fleet Prison, Eng Miss ELIZABETH FRANCES ROBINSON, a notorious swindler, who formerly lived in great splendour, and obtruded herself into the most fashionable circles.

The Rev. JOHN DARWIN, M. A. brother to the celebrated author of "The Loves of the Plants," "Zoonomia," &c.

In Canton, Mr. BENJAMIN WENTWORTH. He arrived at Canton, on Saturday evening from Boston, and died within two hours after his arrival home. Only twenty two hours elapsed from the time he passed Canton burying-place, in apparent health, till his body was interred therein.

At Hillsborough, Rev. JONATHAN BARNES, late pastor of the church and congregation in that place.

In Keene, (N. H.) much lamented, Maj. GEORGE INGERSOLL, aged 51, late of the United States army.

Poetry.

MAN COMETH FORTH, LIKE A FLOWER, AND IS CUT DOWN.

CHANGE is inscrib'd on all things here below;
We reap rejoicing, oft in tears we sow.
If Heav'n disown the seed, no shoots arise;
If Heav'n forsake the plant, it droops and dies.
Blossoms the forming fruit cannot ensure;
Not summer's crop, nor autumn's is secure.
But, if propitious Heav'n our labour bless,
And golden harvest every fear suppress;
Yet winter comes, fair nature's charms are fled;
And nature, slumb'ring, to the eye is dead.
Mild spring returning, all her powers revive,
And blushing beauty shows her still alive.
Compassion sighs, when we life's prospect view;
Hope much may promise, little may be true.
While lisping infancy the parent cheers,
And glimmering reason in the babe appears;
Hope paints the youth in blooming beauty drest,
Death, kindly cruel, culls the child to rest.
Yet say, 'he lives, and youthful age attains,
And all, he wishes, health and pleasure gains;
Or, early pious, acts with nobler views,
And heav'nly joys with steady course pursues;'
Hope points to manhood, faith beyond the skies,
Though angels guard his pillow, lo, he dies.
But, if at life's meridian he arrive,
And him to bless the world and virtue strive;
Manhood declining, like the evening sun,
Old age conducts him to the cheerless tomb.
Not love nor piety can life detain,
Nor death be premature, if Christ we gain.
Lo, *Harvard* weeps; "the good man is" no more;
Her pious sons a father's loss deplore;
Learning, and friendship, and religion mourn;
Her guardian patrons bend o'er WILLARD's urn.
He sleeps in Jesus, wipe the falling tear;
He lives in glory, strive to meet him there.
Our youth to guide, Lord, soon Elisha call!
And may Elijah's mantle on him fall!

FILIUS.

ALAS! MY JANE!

"He was delighted with the work of his own hands; he saw it beautiful. He made it good, and took it to himself."

I HAD a daughter sweetly fair
With hazle eye and auburn hair;
A dimple too in either cheek,
And cherry lips; she could not speak
She was so young; yet she could look
Her meaning just as if she'd spoke.
Oft in her eyes I us'd to gaze,
Delighted with her infant ways,
And play'd, and look'd, and play'd again;
So watchful never to give pain,
That she was pleas'd and seldom cry'd,
Except when something was deny'd,
Which sterner duty order'd so,
And this, forsooth, would cause her woe;
But then it went so soon away,
That we did little else but play:
She just could run; I think I see
Her infant form approaching me,
A bunch of flowers in either hand,
Like little sylph from fairy land:
She rooted was within my heart,
So that I thought I could not part
From little Jane, I lov'd her so;
But yet a journey I must go,
And leave my little child behind
To nurse's care; it griev'd my mind,
For I had fears, foreboding fears,
Which forc'd away the silver tears,
And made me tremble: yes, and sigh,
Though I could give no reason why.
Oh! ye, who know a parent's cares,
Whose every wish some darling shares,
Though absent long, and far away,
You cling to that auspicious day
When you again shall eager kiss
The sweet controller of your bliss.
And so did I; the day was come,
And I had fondly journey'd home:
Alas, my Jane! she was not dead,
She still could lift her sickly head;
And still could smile; and still would try
To run, because papa was nigh;
And when she could not, seem'd to say,
Papa be cheerful; perhaps I may;
Then turn, and give me such a look,
As all the parent in me shook;
I saw the struggles in her heart;
For well she knew that we must part.

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My little infant now is gone;
And why should I her loss bemoan?
Through glass of faith I plainly see
That she is happier far than me.
Her golden harp she tunes so sweet,
When sitting at her Saviour's feet,
That I could like to go and hear
I sometimes think; and shed a tear,
(No tear of sorrow but of joy)
The hymns that now my child employ:
Far from the wars which roar so near
She's landed safe and free from fear:
No ruffian rude shall ever stain
The innocence of little Jane;
Angels do sit and listen round,
I make no doubt, on heavenly ground;
And every voice in chorus raise
To sing the lov'd Redeemer's praise.

AN ODE.

The sentiment from the divine Herbert.

SWEET day, so cool so calm so bright,
Bridal of earth and sky,
The dew shall weep thy fall to night;
For thou, alas! must die.

Sweet rose, in air whose odours wave,
And colour charms the eye,
Thy root is ever in its grave,
And thou, alas! must die.

Sweet spring, of days and roses made,
Whose charms for beauty vie,
Thy days depart, thy roses fade,
Thou too, alas! must die.

Be wise then, Christian, while you may,
For swiftly time is flying;
The thoughtless man, that laughs today,
Tomorrow will be dying.

Bp. HORNE.

AN EPITAPH IN OLNEY CHURCH YARD.

BLAME not the monumental stone we raise,
'Tis to the Saviour's, not the sinner's praise:
Sin was the whole that she could call her own,
Her good was all deriv'd from him alone;
To sin, her conflicts, pains, and griefs she ow'd,
Her conqu'ring faith, and patience He bestow'd,
Reader, may'st thou obtain like precious faith!
To smile in anguish, and rejoice in death.

TO CORRESPONDENTS.

Communications from *Asaph*, and *Phi Beta* are unavoidably omitted, but shall have a place in the next number.

X has our thanks for his serious reflections.

The paraphrase of bishop Horne is interesting, and will appear in a future number.

The concise and useful criticism of *Eusebius* on *Diamoon* and *Daimonian* is approved, and shall have an early insertion.

We hope that *Constans*, *Patmos*, and *Philo* will continue to favour us with their communications.

We thank Z for his judicious observations on Mysteries, and R for his illustration of Isaiah lxviii. 9.

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